THE IMAGE

of both Churches, after the most wonderfull and heauenly Reuelation of sainct Iohn the Euangelist, contayning a very fruitfull exposition or *Paraphrase* vpon the same. Wherin it is conferred with the other scriptures; and most auctorised histories. Compyled by Iohn Bale an exyle also in thys lyfe, for the faithfull testimony of Iesu.

Goe ye out of Sodome, for the Lord will destroy that Citie. Gen. 19.

Come away my people, least ye be partakers of hir sinnes. Apoc. 18.

Flee from filthie Babilon, and go cleane away from the lande of the Caldees. Hier. 50.

¶ *Printed at London* by Thomas Cast.

he hath the over hand of death. 26. 6.
well-springs. 62. 6.

As God hath appointed
So am I contented
I thomas Smith

This Booke was compiled in the yeare 1545. as appeares in
the 2d. Sect. 4. of ye Paragph. on chap. 13. ver. 16. Part 2nd.

¶ A Preface vnto the Christian Reader.

SO highly necessary (good Christian Reader) is the knowledge of S. Johns Apocalips or Reuelation, whether thou wilt, to him that is a true member of Christes church, as of any other booke of the sacred Byble. For in none of them all are ỹ faythfull diligent hearers and readers more blessed, nor more liuely so declared obseruing the contentes thereof, thē in this one booke. No wher is it more clerely specified, the Father, the Sonne, and the holy Ghost to bee one euerlastyng God, and Jesus Christ to be the eternall sonne of that lyuing Father (which are the fyrst and chiefe groundes of our Christian faith) then here. No where is the durable kingdome and priesthoode of the sayde Jesus Christ more plentuously spred, more playnly proued, and more largely vttered, thē in this holy oracle. No where is the doctryne of healthe more purely taught, fayth more throughly commēded, nor yet rightuousnesse more highlye rewarded, then heere. No where are heresies more earnestly condempned, blasphemous vices more vehemētly rebuked, nor yet their iuste plagues more fiercelye + threatened, then in this compendious worke. Herein is the true christian church (which is ỹ meeke

Apoc.22. 1.Cor.6. Rom.12.
Apoc.1. Apoc.22. Apoc.4. 1.Iohn 5. Mat.16.
Apoc.14. Hebr.7.
Apoc.21. Iohn.7. Apoc.21.
Apoc.18. Apoc.15.

Ephe.5. Apoc.21. Apoc.17. Apoc.2.

spouse of ỹ Lambe without spot) in hir right fashyoned colours discribed. So is the proud church of hypocrites, ỹ rose coloured whore, the paramour of Antichrist, and the sinfull sinagoge of Sathan, in hir iuste proporcion depaynted, to ỹ mercifull forewarning of the Lordes electes. And that is the cause why I haue here intituled thys booke, the Image of both Churches. Neyther heere spareth the holy Ghost theyr hypocrisie nor pryde, their Idolatrie nor whoredome, theyr couetousnesse, nor most cruell tyranny, with theyr other outragious myscheues. No, he toucheth them so nyghly that we should ỹ better know them, and be the more ware of them, that he sheweth them to be such a spirituall sorte as maketh dayly marchaundise of ỹ bodyes and soules of men. Let vs neuer looke to haue a more open marke of that wicked generation, take heede of them if we lust. He that will lyue godly in Christ, and be a pacyent sufferer. He that will stande in Gods feare, & prepare him selfe to temptacyon. He that will be stronge when aduersitie shall come & auoyde all assaultes of Antichrist, and the diuill, let him giue him selfe wholly to the study of this prophecy.

VVhy this booke is called the Image of both churches.

Apoc.11. Apoc.18. 2.Pet.3.

2.Timo.3. Eccle.2. 1.Pet 5. Ephe.6.

Not one necessary poynt of beleife is in all the other scriptures, that is not heere also in one place or other. The very complet summe and whole knitting vp is this heauenly booke of the vnyuersall verities of the Bible. All that Moyses taught in the lawe, Dauid in the

A brief sum is this boke of the whol scriptures.

the Psalmes, and the Prophetes in theyr wrytinges concernyng Christes spyrituall kyngdome both here & aboue, meete for thys present knowledge are heerein briefly comprehended. So is hys eternall victory for vs, ouer sinne, death, hell, and the dyuill, with hys perpetuall cleerenesse, authoritie, and empyre world without ende, compendiously here expressed. Hee that knoweth not thys booke, knoweth not what the church is whereof he is a member. Luc.24. Esay.9. Apoc.21. Ephe.4. Iohn.16. Hebr.2. Apoc.18.

For herein is the estate thereof from Christes ascention to the ende of the world, vnder pleasaunte figures and elegant tropes decyphered, & no where els throughly but heere, the tymes alwayes respected. He that delighteth not to beholde the condition of his own citie, is therevnto no louing citizen. And after the true opinion of sainct Austen, eyther wee are citizens in the new Hierusalem with Jesus Christ, or els in the old superstitious Babylon with Antichrist ỹ vicar of sathã. He that with diligẽce shall serch ỹ matter, specially in this presẽt reuelatiõ shal throughly perceiue the certaintie thereof. Consider the dignytie and worthinesse of this most precious Jewel that the Lord hath left here to our cõsolatiõ. Col.1. Apoc.4. Apoc 12. Apoc.21. Ephe.3. August. Apoc.21. Hier.50. Iohn.5. Mat.7.

Fyrst God the eternall father gaue it vnto Christ his welbeloued sonne in our mãhood. Christ now glorified committed it vnto the holy Ghost, which is here called an Angell or messenger. The holy Ghost deliuered it vnto Iohn ỹ peculiarly beloued disciple of Jesu. Mat.13. Rom.15. Luce.10. Iohn.21. Apoc.1. Iohn.12. Apoc.22.

And Iohn last of all lefte it with the vnyuersall church to theyr chrystian eruditiō. Marke now if any other treatise of the sacred Bible had euer so worthy a forewarde setting forth. This is not that it should be altogether neglected, and not looked vpon. No man lighteth a candle (sayth Christ) and conueyeth it vnder a bushell that men should not see therby. Neuer was this gracious gift giuen of God to be hidden as it hath bene of longe tyme, but to be opened to all the congregations. A more necessary doctrine to the chrystian erudition is not in the whole scriptures, all circumstaunces considered. For besides all that is afore expressed, it containeth the vniuersal troubles, persecutions and crosses, that the church suffred in the primatyue spring, what it suffreth now, and what it shall suffer in the latter tymes by the subtile satelytes of Antichrist which are ỹ cruell mēbers of Sathā.

Gilbertus porreta. Mat. 25. Lucc. 11.

Mat. 5. Mark. 4.

Iacobus faber super Dionisium.

What this booke conteyneth.

What it openeth to the Reader.

It manifesteth also what premyes, what crownes, and what glory the sayd cōgregatiō shall haue after this present conflict with the enimyes, that the promysed rewardes myght quicken the hartes of those that the tormēts feareth. A prophecye is this Apocalips called, and is much more excellent thē all the other prophecies. Lyke as the lyght is more precious then the shadowe, the veritie then the figure, the new testament then the olde, and the gospell then the lawe, so is this holy oracle more precyous then they. That Esay, Hieremie, Ezechiell, Danyell, Oseas, with all the

Dyosius Alexādrinus in chiliaste.

the other Prophets warneth afore hande to follow concerning Christ, and hys churche, this mystery declareth effectually fulfilled. Roberti⁹ Tuicien⁹⁹ et Haymo⁹

It is a full clerenesse to all the cronicles and most notable histories which hath bene written since Christes ascension, opening the true natures of their ages, tymes, and seasons. He that hath store of them, and shall diligentlye serch them ouer conferring the one with the other, time with tyme, and age with age, shal perceyue most wonderfull causes. For in the text are they onely proponed in effecte, and promised to folow in their seasons, and so ratified with the other scriptures, but in the cronicles they are euidently seene by all ages fulfilled. Yet is the text a lyght to the cronycles, and not the cronicles to the text. Sebastianus mayer in prefacione⁹

Unto sainct Iohn ꝯ Euangelist were these mysteries of the whole Trinitie reueled (as I shewed afore) such tyme as he was of the Emperour Domicianus exyled for his preaching into the yle of Pathmos at the cruell complayntes of the Idolatrous priestes and bishops, & of him so written & sent out of the same exile into ꝯ congregations. In one day were all these marueils seene and in the same written, as witnesseth Haymo with dyuers other expositours, and as seemeth agreeable to the text (which is a great wonder) in toke ꝯ the Lord as Dauid reporteth hym, is a very swift writer, which at ꝯ same time earnestly occupied ꝯ hand of ꝯ sayd Iohn Of suche a nature is ꝯ message of this boke & the other Gilbertus porreta in prologo Apocalipseos. Haymo in libro. 6. cap. 18. Psal. 44. Apoc. 1. Apoc. 21.

contentes therof, that from no place is it sent more freely, opened more cleerely, nor tolde forth more boldely, than out of exyle. And this should seeme to be the cause thereof. In exyle was it first written, as a little before is mencyoned. In exyle are the powers thereof most earnestly proued of thē that hath faith. As appeareth yet by Iustinus the martyr. Militon the Asiane, Hireneus, Hipolytus, Victorinus, and other which were there of the first expositours in the primatiue church, and in the ende suffered for it ỹ death of their bodyes. And though it were than the laste booke of the Byble, and hath bene euer since fardest from knowledge & least regarded of them all, yet was it the first that receiued any mans expositiō, as a booke thought most necessary to be knowne of the Christians.

Auguſt. Bedas.

Rabanus et alii doctores.

Hieronimus in libro deviris illuſtribus.

Franciſcus Titelmannus de auctoritate Apoca.

Into the deserte sendeth the Lorde hys church, when the filthy spirite by his spightful spiritualtie speweth out his execrable waters, throwyng the thyrd parte of the starres into the earth with his tayle. He giueth hyr two Egles wings to flye thither with, which are the light precepts & examples of Christ to declyne their mischieues. For he both fled his selfe when occasions were giuen him, and commaunded hys disciples to flee from citie to citie in time of their persecutions. He prouideth hir there a resting place for iij. yeares and an halfe, which are the dayes of Helyas, Danyell, and Iohn. And all this is not that shee should there be ydle. Flattery dwellyng

Apoc.12. Georgius Aemilius.

Pſal.54. Iohn.13. Luke.4. Mat.10. Iohn.8.12.

3.Reg.17. Dani.12. Apoc.11.

at

at home, and sucking there styll his mothers brestes, may neuer tell out the truth, he seeth so many daũgers on euery side, as displeasur of frindes, decaye of name, losse of goodes, offence of great men, punishment of body, & ieopardy of lyfe, wyth such other lyke. The forsaken wretched sort, hath the Lorde prouided alwayes to rebuke the worlde of sinne for want of true fayth, of hipocrisie, for want of perfect ryghtuousnesse, & of blyndnesse, for lacke of Godly iudgement.

Flattery may neuer tell forth the truth.

1. Cor. 1. Math. 4. Iohn. 16.

For nought is it not therfore ẏ he hath exiled a certen number of beleuing brethren the realme of Englande, of the which afflicted family my fayth is that I am one. where vpon I haue considered it no lesse then my bounde dutie vnder payne of damnation, to admonyshe Christes flocke by thys present reuelation of theyr perills past, and the daũgers to come for contempt of the Gospell whych now reygneth there aboue all in the clergy.

VVhy god exileth the faythfull brethren,

I am not the fyrst which hath attempted thys office, or taken vpon mee thys odyous enterpryse, full of rebukes and slaunders, and that maketh mee the bolder. Iustinus becomming of a prophane philosopher a perfect chrystian, wrote an exposicion vpon this Apocalips, and was slayne for the veritie in the yeare from Christs incarnatyon a. C. and liiii. Melyton the Byshoppe of Sardis in Asia (which was one of the vii. congregatiõs vnto whome Iohn wrote) made also a booke of the same, & lyued

Protestaciõ of the author hereof

A larger Catalogue of the Writers on the Reuelacion is inserted by Bale in his Script. Franciscus Titelmannus libro. 2. de auth. apoc. fol. 17

Hieronimus in libro de illustribus viris. 2.

Sebastianus meier et frā ciscus Ticelmannus.

about the same tyme in the yeare of our lord a.c.lx. Hyrenæus a disciple of Polycarpe bishope of Smyrna (which was also one of the sayde congregations) left behinde hym a commentary vpon the same booke, and suffred stronge martyrdome for the truth in the yeare of our lorde a c.lxxv. Hypolytus a bishope in Aphrica, a man of much godly wysdome and learning wrote vpon the same about the yeare of our lorde.cc. ℈. xx. In lyke maner Victorinus the bishop of Pictauis about the yeare of our lorde cc ℈.lxx. Ticonius the Aphricane, anno.dom.ccc.℈. xc. Saynct Hierome to Anatholius Anno. Dom.cccc.℈.x. And saynt Austin also, Anno dom. cccc.℈.xx. with dyuerse other more. Primasius bishoppe of Vticina wrote. v. lytle bookes vpō this Apocalyps vnto Castorius whereof this is the beginning. Tuis vir illustris et religiose castori (which volume I haue redde) and he lyued in the yeare of our Lord.cccc.℈.xl. Aprigius bishop of Pacē in Spayne, made a notable worke vpon ỹ same about ỹ yeare of our lorde. ccccc. ℈.xxx. So did Cassiodorus Apulus, as Petrus Equilinus calleth him, anno.dom cccce.lxx. ℈ called his booke complexiones in Apocalipsim.

Petrus equilynus & iophronius Grecus.

Ioannes tritemius de scriptoribus ecclesiasticus.

Ambrosius Ausdertus.

Bedas et Meyerus

So did Isidorus iunior the bishop of Hispalis in Spaine, Anno Do. DC. xxx. with all those that here foloweth. Of whom I haue sene almost so many, as haue there beginnings here registred.

Ioannes. Tritemius de scriptoribus Ecclesiasticis.

Ex benedictinis monachis.

Bedas

Bedas presbiter Anglus.li.iii apocalipsis sancti Iohannis inqua. 3. 1.

Alcuinus monachus Anglus.li.i. 4. 2.

Haymo Hirsueldēsis Germanus,li.vii. Petrus equilinus et Hermannus shedell. 5.

Legimus in ecclesiastica historia. 6.

Strabus fuldensis Germanus,lib.i. Sicut in secularibus literis.

Rabanus maurus,Germanus,li.i. 7.

Ambrosius Ansbertus Gallus,li,x. de illustratione afflatus. 8. Ioannes Tritenuus

Robertus Tuiciensis Germanus, lib.xii. Vt tu quoque venerabilis colo. Spanhemēsis abbas. 9.

Ioachim Abbas Calaber.li.viii. Quia profunda libri huius. 20.

Monachus quidam Cantuariensis, li.i. Legitur Genesis. xxviii. Vidit. 1. 3.

Easterton monachus Anglus lib. i. Posuit castra sua in medio. 2. 4.

Ex Canonicis regularibus.

Richardus de sancto Victore, Scotus, libro primo. Franciscus citelmānus & Sebastianus meyrus 3. 5.

Gaufredus Antisiodorensis,Gallus,lib.i. 4.

Ex Carthusianis monachis.

Henricus de Hassia,Germanus,lib.i, 5.

Dionisius Rikel Germanus, lib. i. Ecce puer meus electus. 6.

Ex sacerdotibus prophanis.

Ambrosius de septem tubis,li.i. Tempus autem arbitror. 7. Thomas vvaldenus

Berengarius Turonensis,Gallus,lib.i. Ranulphus 8.

Gilbertus porreta,Gallus.li. i. Omnes qui pie volunt viuere. cestrensis. 9.

Author a centum annis,Anglus,libro.i. 30. 6.

Ioannes

1. Ioannes Hus, Bohemus, li.i. Cum finierint teſtimonium.

Otho brun felſius et Conradus Leontorius

2. Paulus Burgenſis, Iudeus, lib. i. Licet opinio expoſitorum.

3. Mathias Dorinck, Germanus. lib.i. Coſtaſie doctor Anglus, lib.i. Ecce de ſcripſieam tibi triplic.

4.

5 Iacobus Stralen, Germanus, lib.i. Vidit Iacob in ſomno ſchalam.

Ex Carmelitanis.

6. Ioannes Baconthorpe, Anglus, lib.i. Apocalipſis Ieſu Chriſti. &c.

Iohannes Tritemius.

7. Ioannes Tytleſhale, Anglus. li.i. Eſt autem Apocalipſis, Grecus ſermo.

Arnoldus Boſtius

8. Thomas de ylleya, Anglus li.i. Apocalipſis reuelacio dicitur.

9 Ioannes Barath, Hannonius, lib.i. Ego Ioannes vidi oſtium.

40. Ioannes de Vernone, Gallus, lib.i. Nicolaus

1. de Alſacia, Germanus, lib.i. Ioannes Bloxam,

2. Anglus, lib.i. De appariciones ſeptem ſigillorum.

Anglorum Heliades

3. Ioannes Elyne, Anglus, li,i. Secundum Iſidorum ethimolo.

Iohannes Balei libro.2.

4. Ioannes Tilneye, Anglus, li.i. Septem eccleſijs in Aſya.

5. Henricus Winchingham, Anglus, li .i. Apertum eſt templum Dei.

6. Ioannes Thorpe, Anglus, lib.i.

7. Ioannes Egidius, Gallus, lib. i. Apocalip. &c. Ioanni Euangeliſte.

8. Ioannes Haynton, Anglus, lib.i. Beatus qui legit verba.

Ex

Ex Auguſtinianis.

Auguſtinus de Auchona, Italus, lib.i.
Iordanes Saxo, Germanus,lib, primo. Bertrandus parayte,Tholoſanus,lib, i. Auguſtinus de Roma,Italus.li, primo, Philippus de Mantua, Italus, li.primo.Ioannes Capgraue, Anglus,li. primo.Syluester Meoccius, Venet. lib.i,Promaiori intelligentia.

Ambroſius 9.
chorioIanus 5.6.
Nicolaus. 1.
Bertrandus 2
3.
4. 7.
5.

Ex dominycanis.

Iordanes Botergius,Germenus.li.i.Hugo Barchinonenſis,Gaillus lib.i.
Aſſer pinguis panis eius &c.
Albertus Magnus Germanus lib.i. Confiteor tibi pater.
Stephanus Biſuntinus, Gallus lib.i.Nicolaus Gorham, Gallus li. i.
Bernardus de Trilia.Narbonenſis,li.i.
Paganus Bergomenſis, lumbardus.li.i.
Aluarus de Caturco, Tholoſanus.lib.i.
Fredericus de Venecijs, Italus lib,pri,
Ioannes Annius, Viterbienſis li,prim.
Hieronymus Sauanarola, Italus, lib.i

Leander 6.
Bononienſis. Antoninus Archiepiſcopus. 7. 8.
9.
10.
1.
Nicolaus 2.
Bertrandus 3.
Sebaſtianus 4.
meierus. 5.
6.

Ex Franciſcanis,

Alexander de Hales,Anglus,lib.primo.
Helias de Hanibalis,Italus,lib primo, 8.
Petrus Ioannis Cathalanus.li.primo, 9.
Ioannes Wallcys,Anglus,lib.primo, 10.
Petrus Aureolus,Tholoſanus. libro.i. 1.
Nicolaus Lyranus,Germanus.libro..ij. 2.
Oportet te iterum prophetare.
Aſteſanus Aſtenſis, Lumbardus,li.i. 3.

Titelmanus 7. 18.
Bernardus Lutzenburgus. Iohan. Tritemius. 19.

Barnardinus

4. Bernardinus Senensis, Italus, li. i. Beatus qui legit et audit.
5. Theodoricus Andree. Tholosanus, lib. i.
6. Ioannes de Rupe scissa. lib. i.
7. Franciscus Titelmannus, Germanus, li. ii. Superioribus diebus eruditis.

Ex neotericis.

The wryters of our tyme vpon the Apocalips.

8. Martinus Lutherus, Germanus, lib. i. Varias prophecias inuenimus in.
9. Sebastianus Meyer, Bernensis. li. i. De lib. Apocalipseos cum.
10. Georgius Aemilius, Germanus lib. i. Mira quedam inest auiditas.
1. Franciscus Lambertus, Gallus. li. vii. Israelitis a Mose Dei lege.
2 Huldricus Zwinglius, Heluecius lib. i.
3. Ioannis Brencius, Sueuus lib. i.
4. Ioannes Caluinus, Gallus. li. i.
5. Melchior Hofman, Germanus. lib. i.

And many other moze.

Doctors are followed agreeing with the scriptures.

Of these Commentaries haue I taken both example to doe this thing, and also cõsell to vnderstande the text, to none of them wholly addict, but as I perceiued them alwayes agreinge to the Scriptures. What chronographers & historianes I haue herein folowed foz the tymes and ages of the christian church, besides the Scriptures, it will euidently apeare to the reader in the margẽt of this volume. I know there will be great thonderings, lyghtninges, and earthquakes at the commінge forth thereof, foz so is it here oft promised of the holy ghost.

Apoca. 8
Apoca. 11
Apoca. 14.
Exo. 1.
Gene. 10.
Hiere. 23.

The

The boystrous tyrauntes of Sodoma with theyr great Nemroth Wynchester, and the execrable citizens of Gomorra, with theyr horne sinered captaines, wyll sturre aboute them. Much payne haue they of long tyme taken, and many haue they cruelly burned, as was seene of late yeares in Couentrie, London, & in other places more, to obscure the knowledge thereof. Who can suppose thē that they wyll now sit styll theyr mischeues made so manifest? Our worldly wyse brethren also, which are neither hote nor colde, wyll starcle a course at the matter. I know somewhat is to be suffred at theyr handes also. For they alwayes tarry theyr tymes, & wyll not wake the shrewed curre for hurting themselues.

Fabiam & et alij in chronicis.

Apoca.3. Eccle.30. 2.Cor.11.

Graciously hath the Lorde called them, specially now of late, but his voyce is nothing regarded. His seruauntes haue they imprisoned, tormented, and slayne, hauinge his veritie in muche more contempt then afore. We loked for peace (sayth Hieremye the Prophet) and we fare not the better at all. we wayted for a tyme of health, and we fynde here nothing els but trouble. And no marueile, consideringe the beastes head that was wounded, is now healed vp againe so workemanly, as the. xiii. chapter here mencioneth. The abhominable hipocrisie, Idolatry, pryde, & fylthinesse of those terrible termagaūts of antichrists holy household, those two horned whoremoūgers, those cōiurers

Gala.1. Esa.60. Math.24. Hiere.8. Hiere.14. Psalm.116. Apoca.13. Esaie.8 Math.25. Apoca.13. 2.Tim.3. Apoca.9.

of

2. Pet. 2. Iude. 1. of Egipt, and lecherous locustes leappynge out of the smoke of the pitte bottomlesse, which dayly deceyueth the ignorant multytude wyth theyr sorceryes and charmes, must be shewed to the worlde to theyr vtter shame and confusion.

Nu. 24. Iude. 1. Proue. 6. Hiere. 5. Baruc. 6. Apoc. 2. Osee. 8. Apoc. 18. They knowe as dyd Balaam the sorcerer, that ouer a gorgious glittering whore euery fleshely man is inordynatly wanton, ferce, & greedy. Folowinge hys wayes therefore, they haue alwayes for lucres sake, gloriously garnished theyr holy mother, the madame of myschife, and proude sinagoge of Sathan, wyth golde, siluer, pearle, precious stone, veluets, silkes, miters, copes, crosses, cruetes, ceremonies, sensinges, blessinges, bablinges, brawlynges, processions, popetts, and such other madde mastryes (whereof the church that Christ left here behinde him knewe not one iote) to prouoke the carnal idyotes to hir whoredome in the spyryte.

Esay. 58. Psal. 54. Gene. 12. Mat. 19. Act. 5. 1. Iohn. 3. The Lorde hath longe suffered them of mercy, and wythholden from thē his rightfull hande of theyr deserued vengeaunce, yet wyll they not fall to repentaunce nor amende theyr dayly mischifes.

To tell them freely of theyr wycked workes by the scriptures, I haue exyled my selfe for euer from myne owne natiue countrie, kyndred, fryndes, acquaintaunce (which are the great delyghtes of this lyfe) & am well contented for Jesus Christes sake and for the comforte of my brethren there,

to

to suffer pouertie, penury, abiection, reproke, and all that shall come besides. A commaundement the Lorde hath giuen in this booke vnto them whome hee hath called of mercye from their wretched beggeries, to spare no rebukes, but to powre out double vpon that bloudy bawde & malicious mother of theirs. Apoc.18. Hier.50. Apoc.18. Apoc.17.

Neuer was this commaundement more effectually to be folowed then now, hys holye worde of saluation so presently set at nought, despised, and persecuted of hir madde moodie mynisters. Vnto heauen are hir sinnes gone vp in these latter dayes, as S. Iohn heere witnesseth, requiring vengeaunce for the innocents bloud that shee hath so cruelly shed. And the Lord hath remembred hir wickednesse accordyng to his promyse, as partlye hath bene seene in this realme, and in diuers other more. 1. Cor.1. Rom.1. Apoc.18. Mat.23. Apoc.18. Luce.13.

I doubt not but within short space she shal be wholly turned ouer into the bottomlesse pit again with all hir heathenish ceremonies, superstitions and sorceries, and neuer return hetherwarde no more then the great mightie mylstone ỹ is throwne into the seas bottom, Christ so restored vnto his right spouse. Wõders wil appeare cõcerning this & such other matters to him that shall diligently examine the scriptures & histories alleged in ỹ margent. For only minister I an occasion heere vnto them of a further serch. Nothing wil be hidden from him, that aſketh with meekenesse, seeketh in fayth, and in prayer desyreth Apoc.19. Apoc.9. Apoc.14. Apoc.18. Apoc.21. 2. Cor.8. Mat.9. Luce.11. Mat.21.

reth the glory of the Lorde. Euident will those secrete mysteries be vnto him, whiche are myuchy hidde vnto other vnder darke ambages and parables. Though this heauenly treasure of health be vnder locke and keye of vnknowne similitudes, and so bee shutte vp from the vntowarde and wicked generation for their vnbeleuers sake, yet will it be playn ynough to the faithfull beleuers instauntlye calling vpon him which hath the key of Dauid to open vnto them the doore of his infallible verities. They shall be sure to finde there that shall richly delyght them, and that will greatly replenishe the most wholesome desire of their soules, concerning their necessary saluation in Christ.

2. Cor. 3.
Esay. 6.
Col. 2.
Apoc. 10.
Luce. 8.
Iacob. 1.
Apoc. 3.
Col. 4.
Iacob. 1.
Psal. 102.
Ephe. 1.

The more the figuratiue speech aboundeth heere, the more let them conferre it with the other scriptures without all honyed colours of retoricke or of crafted philosophy, specially with those which of their owne nature iointly agreeth to the same. Nothing ought heere to be sought of curiositie, but of loue towards God, for defence of his most pure doctryne, and for auoydance of ỹ craftie snares of the diuel. A perfect preparation is it to a cõstant soule when the battayle is seene afore, the ende thereof knowne, and the remedies learned. Heere are we admonished afore hande of two most daungerous euils, neyther to agree to those tyrantes which bartayleth with the Lambe in his elect members, nor yet to obey those deceiptful bishops ỹ in hipocrisie blurpeth

Franciscus Lambertus in prefacione.

Georgius Aemilius in prefacione.

Gilbertus porreta, & Georgius Aemilius.

yeth the churches tyties. Of suche tirrybie plagues of vengeaunce as were comming towardes the Israelites, the Lorde euer warned them afore by his Prophets. And none was there that escaped them so cleerely, as they dyd whiche regarded those warninges, watching euermore the conclusions of them. Esay.9. Hiere,6. 1.Mac.2.

Much lesse harme felte they of Antiochus Epiphanes that had redde Daniels prophecy afore, and marked it, then they which knewe it not when the Tyraunte came vpon them. Though dyligent expectation in the fayth of Gods promises, receyued iust Symeon and Anna the sauiour of the world in hys tender infancie. 1.Mac.1. Dan.11. 1.Mac.6. Luc,2.

Mencion maketh the holy Ghost heere of Gog and of Magog two tirrybie fierce enymies to Christes congregation, and sheweth afore hande their purposed mischieues. Let vs not suppose it to be a fable, that hee so earnestly telleth vs, Neyther let vs thinke but this warning is of loue, if we liste so to take it, and accept it for a trueth. Immedyately after the Apostles preaching was this prophecie giuen to the Christian church (which hath bene alwayes a smal congregation) least they shoulde vnbewares at the subtile suggestions of these two enimyes, throwe alyde the sincerities of Christes Gospell. So glorious are the pretenses of ỹ Romyth Pope and Mahomete, that they seeme vnto them whyche regarde not these warnings, the verye Angelles of lyghte, and theyr Apoc,20. Ezech,38. Ezec.39. Apoc,13. Num.23. 1.Ioh,4.

VVhat this prophecie was giuen and to what ende.

Ioannes Oecolãpadius in

churches moſt holy congregations, being very diuels with their filthy dregges of darkenesse. The Pope in his church hath ceremonyes without number. None ende is there of their babling prayers, their portaſes, beads, temples, aulters, ſonges, houres, belles, Images, Organes, ornamēts, Jewels, lights, oylings, ſhauings, religions, diſguiſings, diuerſitie of feaſts, cōſtrained vowes, faſtings, proceſſions, and pratlings, that a man would think they wer proctours of Paradiſe. On the other ſide Mahomet in his church is plentuous alſo in holy obſeruations. They waſhe them ſelues oft, they frequent their temples, they pray fiue tymes in the day, they reuerently incyne, they lye proſtrate vpon the grounde, they feruently call to God, they are temperate in feedyng, not curious in theyr buyldynges, they abſtayne from wyne, they abhorre Idolles, they hate them that are proude, and commende all ſoberneſſe. And theſe vertuys haue they to appeare moſt innocent liuers. But vnto what ende thys holyneſſe leadeth, the ſequele heereof declareth. Daniell maketh theſe two but one, bycauſe they are both of one wicked ſpirite, and reporteth his blaſphemous mouthe to vtter preſumptuous things. Sainct Iohn ſayeth alſo that the Dragon ſpeaketh blaſphemyes againſt God in them both. Marke both their voyces, and ye ſhall fynde theſe ſayings moſt true. The Pope maketh hys boaſt, hee is the highe prieſt, hee is of equall power with

Peter,

Jeremiam & Danielē.

Popiſh ceremonies without number,

Guihelmus Tripolitanus de ſtatuſaracenorum.

Ioannes Cuſpinianus de origine turcarum.

Dan. 7. Cecolāpadius in Danielem. & Apoc. 13.

Peter, he can not erre, he is heade and spouse of the church, and he is Christes immediate vicar. By this braulyng boaste hee maketh men to belene, he may constitute lawes, kepe vnder the Gospell, distribute kyngdoms, sell promocions and benifices, set vp a Purgatorie, prouyde satisfactions, make new bodyes to Christ, redeme dead mens soules, and remit sinne for money.

Ioannes Oecolãpadius in Danielem. Theodorus Bibliander in christiana consultatione.

Mahomete braggeth also, that he is ỹ great prophet, ỹ promised Messias, ỹ Apostle of both testamẽts, abled both by ỹ law & the gospel, & that he hath his name ꝛo ỹ eternall throne of God. He is well contented that Christ be an holy Prophet, and a most worthie creature, yea, the word of God, the soule of God, and the spirit of God, conceiued of ỹ holy ghost, and borne of Mary the virgin, but he will in no case graunt hym to be the sonne of God, nor that he dyed here for mans redemption. Both these two mayntayners of mischief alloweth Moyses lawe, the Psalter, the Prophets and the Gospell, yea, they commende them, auaunce them, sing them, reade them, honour them, and reuerently vse them in all their doyngs. yet will they haue their owne filthy lawes preferred aboue them, the Pope his execrable decrees, & Mahomete his wicked Alchorane, els will they murther men without measure. Thus though they outwardly appeare very vertuous yet are they the malignaunt ministers of Sathan, denying the Lord which hath redemed them. By

Ioannes Oecolãpadius in Danielẽ.

Ioannes Cuspinianus et Bibliander.

Ioannes Oecolãpadius in Danielẽ.

Theodorus Bibliander in christiana consultatione.

Mat.25, Apoc.13, 2. Tim.4, Apoc.18, Hier.50,

these may wee measure their inferiour marchandies, hauing their lyuery and marke.

Of these hath our louing Lord preuented vs in this heauenly worke of his, and graciously called vs awey from their abhominations, least we shoulde bee partakers of theyr sinnes, and so receyue of their plagues. If we vnthankfully neglect it, the more danger is ours. Let no man take the corrections of this booke to malice. But if hee chaunce in it as in a cleare glasse to perceiue him selfe spotted, let him wasshe awey the deformities, for Gods worde spareth no mans iniquytie. Read my whole Commentary, ere iudge me not. In no wyse rebell I heere agaynst any princely power, or auctheritie giuen of God, but agaynst Antichristes filthy tytles. The grace of our Lorde Iesus Christ bee euermore with thee (good faythfull Reader) and with all thase good men that intierly hunger for his righteousnesse. Amen.

A christian request of the Author

Antichristes tytles are not of God,

Thus endeth the Preface of the Image of both Churches, out of Saint Iohns Apocalips.

A briefe Paraphraſe or compendious Elucidacion vpon the Apocalips or Reuelation of Sainct Iohn the Euangelist, gathered out of the pure ſcriptures, and ſincere worde of God, by Iohn Bale, an exyle also in this lyfe, for the testimonye of Iesu.

The first Chapter.

The Texte.

1 The Reuelation of Iesus Christ, 2. vvhich God gaue vnto him, 3. for to shevve vnto his ſeruauntes the thinges vvhich must shortly come to passe. 4. And he sent and shevved by his Angell vnto his ſeruaunt Iohn, 5. vvhich bare recorde of the vvorde of God, and of the testimony of Iesus Christ, and of all thynges that he ſavve, 6. Happy is he that readeth, & they that hear the vvords of the prophecie, & kepe those thinges vvhich are vvritten therein, 7. for the tyme is at hande.

The Paraphrase.

Mat.16. Ioan.16. Act.20. Mat.28. Iohn.5. Luce.10.

IEsus Christ the sonne of ỹ liuing God, this is the wonderfull reuelation, concerning the diuers and doubtfull estate of the Christian church from the Apostles tyme to the latter ende of the worlde.

Phil.2. Psal.8. Iohn.17. 2.Cor.2. Ephe.5. 2.Pet.2. Iohn.16. Mat.13.

2 Which reuelation with all iudgement and power, God the euerlasting father hath wholly giuen vnto hym, now take vp from the earth, glorified, and set aboue all the workes of hys handes.

3 Euidently to declare, yea, to make manifest and knowne vnto hys true faythfull seruauntes beleuing in hys words, and walking in his wayes, the tokens, signes, & marueils, which must by hys vnchaungeable ordinaunce, shortly in this latter tyme, folow in effect, without premonishment or warning taken of the wicked sort.

4 And the sayd Iesus Christ sittyng

on

on the right hande of the maiestie of God, and being muche more excellent then the angels, hath according to his former promise, sent forth his spirite of truth, most specially vnto his derely beloued Apostle and peculyar disciple saint Iohn the Euangelist, not only to deduce him into all knowledge and veritie, but also to manifest vnto him the secrete misteries of thinges to come.

Mar.16. Heb.1. Iohn.15. Act.2. Iohn.16. Luke. Iohn.16.

5 Which Iohn hath already (as an earnest doer in his masters cause) most constantly wytnessed his eternall godhead in ỹ euerlasting wordes, against ỹ Hebionites, which denied him to com in the flesshe, and hath faithfully affirmed his naturall manhode in all that he sawe being conuersaunt with him, agaynste Carpocras and Cerinthus, which blasphemed the same to the vtter confusion of all such antichristes.

Act.4. Iohn.1 Psalm.118 1.Iohn.1. Iohn.19.24 1.Iohn.1. 1.Iohn.2. 1.Iohn.4.

6 Blessed is he (saith saint Iohn) which after meke prayer and godly meditacyon, hauinge the gyfte of vnderstanding and grace of interpreting the scriptures, doth sincerely & faithfully

Apoca.22. Math.7. 1.Cor.12. 1.Peter.4. 1.Cor.4.

without crafte or coloure, publyshe & declare the mistycall wordes of thys heauenly prophecye. Blessed are they also, which in a feruent faith hongerig & thirstinge for the righteousnes, and with Simeon and Anna desirous of ỹ glorye of God, doth louingly heare and earnestly marke the wholsome wordes of the same sayd godly prophecye, and that will deligently applye thẽ selues to obserue the rules, and take the premonishemenites of Godly doctrine ther in written.

Ephe.4.
Mathu.5.
Luke.2.
Iacobi.1.
Math.7.

7 For the perelous dayes are come that the disceytfull swarme of Antichrist peruertinge ỹ trueth, shal bring the world into pernicious and dampnable errours. And ỹ Jeopardous time is at hande, that the wrath of god shal be declared from heauen vpon all vngodlynesse of these seducers that with hold his trueth in vnrighteousnesse, & set his cõmaundementes at nought for their owne vile traditions.

Iohn.11.
Psalm.118
1.Cor.1
1.Iohn.4.
2.Thes.2.
Gala.3.
Rom.1.
2.Tim.4.
Math.15.

2.Tim.4.
Math.15.

The texte

I Iohn vnto the seuen congregacions which

are

are in Asia. 2. Grace be vvith you. 3. And peace from him vvich is, and which vvas and which is to come. 4. & from the seuen spirites which are present before his throne, 5. and from Iesus Christe vvhich is a faythfull vvytnesse. 6. and fyrst begotten of the dead, 7. and prince ouer the kinges of the earthe, 8. Vnto him that loued vs, and vvashed vs from our sinnes in his ovvne bloud. 9. and made vs kinges and Priestes vnto God his father. To euen vnto him be glorye and dominion for euermore, Amen.

The Paraphrase.

1 John the elect Apostle of Iesus Christ sendeth these greatings to the vii. churches of christian congregations, which are in the Iland of Asia the lesse. Iohn.13.19

2 Grace (which is the mercy, fauour, and acceptacion of God) be with you. Marc.16. 2.Cor.1. Psalm.8. Act.1. Phil.1.

3 And also peace (which is the tranquilitie of conscience in them that beleue in Christ) dwel euer among you, from god the father euerlasting (which Eph.2. 1.Tim.1. 1.John.1. Rom.8. Philip.4.

Math.6 Hiere.7 Pſal.73. Exod.15. Miche.4. 1.Iohn.5. Apoc.3.5.

is eſſencially in and of himſelfe, and which was before the conſtitucion of the worlde, and which ſhall be after the worlde be finiſhed for euer and euer without ende.

4 The ſame grace and peace agayne be vnto you from God the holy Ghoſt here mencioned vnder the tytle of.vij. ſpirites, for that he is manifolde and plentuous in gyftes.

5 The thyrd tyme alſo the ſame ſaid grace and peace be vnto you from the

Eſa.9. Colo.1. Iohn.3. Iohn.14. Eſa.61. 1.Pet.1.

Lorde Jeſus Chriſt the onely ſonne of God, which being the eternall veritie it ſelfe, was in preaching his Goſpell, a wytneſſe therof both faythful, true, and perfect, and in no wyſe could lye, that ye ſhould the rather beleue him.

6 He was the fyrſt of all men that

Colo.1. 1.Cor.15. Oſee.13. Act.1. Phil.2. 1.Tim.3 1.Iohn.2.

euer were in this mortall nature or body of death, recouering againe the fauour of God loſt in Adam, and that with victory ouer ſinne, hell, deathe, and the diuell, aſcended into Heauen, and became in that fleſhe glorifyed, the ſonne of God, that ye ſhould be the bolder of him, and the rather take

him

him for your onely aduocate.

7 He is also a moste mighty Lorde ouer the kinges, rulers, and magistrates of this worlde, hauing now all power geuen him in heauen & in earth, with a writyng vpon his vesture that he is Kinge of Kinges, and Lorde of Lords, and that of his kingdome ther shall be no ende, that the wicked tyrauntes should the rather feare, least they fele him a terryble iudge at the latter day. Psal.11. Math.28 Iohn.17. Apoc.19. Luke.1. Math.25

8 For so much as he hath so intyrely loued vs, as to be smytten and wounded for our offencest, and as to geue his lyfe for our wycked wretchednes, yea for so much as he of most naturall kyndenesse would be cruelly slayne to washe vs, purifie vs, and clense vs in his owne most innocent bloud, from the moste cankred vyleneste of our sinnes, to prouoke vs to loue him agayne. 1.Iohn.4. Esa.53. 1.Cor.15. 1.Tim.2. Heb.9. 1.Pet.1. 1.Iohn.1.

9 For so much also as he hath made vs a liuing kingedome to god through fayth in him, and consecrate vs priestes to offer vp our bodies by a newe Exod.19. Abac.2.

Chri-

Apoca.5. Rom.12. Christian life as a sacrifyce holy and acceptable vnto God his euerlastinge father.

Philip.4. 1.Iohn.5. 1.Tim.6. 10 Vnto him wyth the said father & with the holy ghost be perpetual praise glorye, power, and dominyon for euermore. Amen.

The text.

1. Beholde, he commeth with cloudes. 2. and all eyes shall see him, 3. and they also which pearsed him. 4. And all kynredes of the earth shall wayle. 5. Euen so, Amen.
6. I am Alpha and Omega, the beginninge and the ending (sayth the Lorde almightie) 7. which is, & which was, and which is to come.

The Paraphrase.

Zacha.9. 2.Cor.8. Phil.2. Luke.21. Iude.1. Math.24 1 Take hede for moste certayne it is though Christe in his fyrste cominge as a merciful sauiour, apered here vpon earth poore, simple, & ignominious, yet shal he in his latter cominge appere in y cloudes of heauen,

with

with maiestie, power, and glorye, accõpanyed with the infinite hoste of angels as a rigorous iudge, Esaie, 8, Rom, 14, 2, Cor, 5, Zach, 12,

2 And vpon him shall all eyes loke, both man and angell shal behold him, and stande before hys terrible iudgemente seate, no creature good nor bad exempt. Iohn, 19,

3 Yea, those cruell tyrauntes also shal at that houre appeare before him, which did not only slæ his moste innocente body, but also that hath euer since spightfully persecuted his faithful members vnto death for the truths sake.

4 And all kinredes of the earth, ỹ is to saye, whoremongers, glouttons, extorcioners, ydolatours, murtherers and tyrauntes, shall bewayle themselues for the sight of him. Math, 24, Deut, 32, Ephe, 5, 1, Cor, 5, Heb, 13, Sap, 5, Luke, 21,

5 Whose ryghtfull iudgemente is not so heatefull vnto them, but it is as greatly desired of the faithful multitude, saying in their hartes continually. Euen so be it, Amen. For they at that houre shall be wholly deliuered, glorifyed, and sealled vp wyth Apoc, 22, Rom, 8, Ephe, 1,

Chryste

Christe for the euerlasting children of God.

Apo.21. Esay.41. Apoca.22. Esaye.44. Zach.9. Rom.1. Gene.17. 1.Iohn 5. Exod.3. Miche.5.

6 I am he (sayth the Lord God almighty) which hath begun all thinges and finished the same, being signifyed by Alpha (which is the first letter of ỹ Greke Alphabete) and Omega (which is the last) because this present reuelacion was written in Greke, and vnto thẽ which only knewe ỹ Greke tonge.

Abacue.3. 2.Cor.9. Nume.23. Psalm.138.

7 I am the same (saith the sayde Lord God euerlastinge, the father, the sonne and the holy ghoste .iii. distincte persones in one essentiall Godhede) which is essencially in and of him selfe only, which was without beginning, and begunne all thynges, and which shall be whithout endinge and finyshe all thinges, alone able to exhibyte all vertue, power and strength, and alone vnable to execute errours, lyes, and sinne, which is of fragilite, weaknes, and vnperfectnesse.

The Texte

1 I /hon your brother & companion in tribulacion, 2, and in the kingdom of pacience,

vvhich

which is in Iesu Christ. 3. was in the yle of Pathmos for the word of God, and for the witnessing of Iesu Christ. 4. I was in the spirit on a Sonday. 5. and heard behynde me a great voyce, as it had bene of a trõpe, saying. 6. I am Alpha and Omega, the first & the last. 7. That thou seist write in a booke, 8. & sende it vnto the congregaciõs, which are in Asia, 9. vnto Ephesus, & vnto Smyrna, and vnto Pergamos, & vnto Thiatyra, 10. and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

The Paraphrase.

1 I the faythful wryter of this present reuelacion, called Iohn the Apostle, your naturall louing brother, so inferly caueting your soules helth as mine owne, a compaunion of yours also in aduersitie, trouble, and persecucion, for the truthes sake. Apoc. 22. Mar. 3. Mat. 5. Luc. 6. Iohn. 15. Luc. 14.

2 And a partaker with you in the afflicted kingedome, and in the pacient crosse of sufferãce in Christ Iesu.

3 Was now of late in a certaine yle of Licia called Pathmos, exiled for ỹ Gospel preaching, & made a vile abiect for testifying the name & word of the sayd Iesus Christ the onely Sauiour of the world. Hieronymus in catalogo scriptorum Ecclesiasticorum.

4 I being thus carefully afflicted and driuen from all solase and bodily comfort, on a certayne sunday or day dedicate to the Lordes remembraunce, was in the spirit rapte, and clearly takē vp from all worldly affects (so swētly did the Lord releue his poore persecuted seruaunt.)

Luc.24. Psal.142. 2.Cor.12.

5 And I heard certainly with mine eares a loude shirle voyce behynde mē, as I was in this swēte heauēly traunse, which was so vehement, and stoute to my iudgement, as it had bene ỹ noyse of a great trompe, vttering these wordes vnto mē.

Math.5. Ezech.3. Rom.8. Exod.19.

6 I am the first and the last, the originall beginner and the perfect finisher of all thinges, vnder Alpha and Omega the first and last Greeke letters, as vnder an allegorie to bē vnderstand.

Esai.58. Apoc.21. Esai.48. Apoc.22.

7 With all dilygence therefore write, that thou shalte sē here and make a perfect registre of the same.

Exod.17. Abac.2.

8 And that done, sende it louingly vnto the vij. Christen congregatiōs, which are in ỹ land of Asia, cōmitted

2.Cor.11. Mar.16.

of

of the Lorde, vnto thy administration in his worde.

9 Send it vnto Ephesus, sende it vnto Smyrna, directe it vnto Pergamos, commit it vnto Thyatyra.

10 And vnto Sardis, & vnto Philadelphia, and vnto Laodicia, and finally by them to the .vij. Climates of the vniuersall worlde. For though it be heere to them only lymitted, yet is it to all people vniuersally ment.

Eusebius Cesarienſis in hiſtoria eccleſiaſtic. lib. 5. ca. 23.

THE TEXT.

1 And I turned backe to see the voyce that spake to me. 2. And vvhen I vvas turned, I savve seuen golden Candelsticke. 3. And in the middest of the Cãdelsticks, one lyke vnto the sonne of man, 4. Clothed vvith a lynnen garment dovvne to the grounde, 5. And gyrded about the brest vvith a golden gyrdle, 6. His head and his heyres vvere vvhyte as vahite vvoll, and as Snow.

7. And hys eyes vvere as a flame of fyre. 8. And hys feete lyke vnto brasse, as thoughe they brent in a fornace. 9. And hys voyce as the noyse of many vvaters. 10. And he had in his right hand vii. starres, 11.

And out of his mouth went a sharpe two edged sworde. 12 And his face shone euen as the sonne in his strength.

The Paraphrase.

Iohn.20. Zacha.6. Ruth.2. Iob.28. Num.8. Zach.4.

1 And sodenly I turned back (saith saint Iohn) ernestly to behold from whence this voyce should come, or who it should be that should speake these wordes vnto me.

2 And as I had turned my selfe, anon I behold by golde Candelsticks, betokening not only the sayd by congregatiõs in Asia, but also ỹ vniuersall Christianitie of ỹ whole world.

Gene.2. Hebr.4.

For by in the scripture most cõmonly signifieth all or the whole of that it comprehendeth.

3 And

3 And in the midst of the saide. vij. Candelsticke, I sawe one like vnto Christ, which when he was conuersaunt here among vs, not onely called him selfe, ỹ sonne of man, but also appeared in shape and apparel, as the same. And this betokeneth Christ alwayes to be present and assistēt to his cōgregations, as a shepehard, and aduocate, a teacher, and a redæmer, to kepe them, helpe them, informe them, and saue them.

Esai.12. Iohel.2. Math.8. Phil.2. Math.28. Iohn.10. 1.Iohn.2. Act.7.

4 I sawe him clothed with a syde linnen garmēt downe to the groūde, signifying his aboundant rightuousnesse wherwith all his faithfull beleuers are in this worlde largely replenished.

Sapi.18. Dan.7. Colos.2. Dan.10. Eccl.45. Esai.66. Psal.102. Cant.7. Iohn.13.

5 Hee was gyrded also about the pappes with a golden gyrdle. Hys pappes are his most swæte wordes and promises replenishing our souls with most suffrane consolation and gladnesse. And they are speared vp togither fast vnto him with the shynyng cheane of charitie or loue. Which in ỹ whole, betokeneth that

2.Thes.3.

he is of rightuousnesse & loue, fast & sure vnto vs in his word & promise.

6 His heade (which is his eternall Godhead) and his heares (which are his infallible verities therof procæding) are both so purely whyte as snowe, in the incomprehensible mysteries of his diuyne maiestie, and so perfectly white as woll (which is of a meaner sorte) in the lower mysteryes of our redemption.

1.Cor.11. Cant.1. 1.Iohn.1. Cant.5. Psal.11.18. Mala.4. Apoc.2.

7 Hys eyes (which are hys Godlye wisdome and knowledge) were as a burning flame of fyre, most effectual, pure and quicke in working.

Hebr.4. Apoc.19. Luc.22. Iohn.19.

8 And his fete (which are hys humane affections & most sweet desires of our health) were lyke vnto brasse, most beutiful, clean & precious to beholde, and as though they had bene proued, tryed and depured in a whot burnyng fornace. For in them was his frayle, tender, and mortall flesh, by manifolde troubles, sore vexed, persecuted, and slayne.

Hebr.4. Prou.27. Esai.53.

9 Hys voice (which is his holy Testament or Gospel) was as the sound

Act 8. Psal.67. Ezech.43.

or

or noyse of many waters. For many peoples of diuers and sundrie nations, kynreds, and languages, hath confessed and still doeth confesse hym God and man by the same, though the one vnderstand not the other. Dan.10. Apoc.5. Phil.2.

10 And he had in his right hande (which is his mightie power) seuen starres, which are not only the seuen preachers of his vij. congregations in Asia, but also all the true ministers of hys word, the worlde ouer. For them hath he in his right hand. They are vnder hys gouernaunce, wil, protection, & custodie. So long as he retayneth them, they are wyse, godly, and profitable, but if hee once throw thē forth, then are they blind, wicked, and accursed, yea, and good for nothing but to be cast out, & to be troden vnder foote. Blessed are they therfore, which fal not besides ỹ hād. Psal.117. Baruc.3. Phil.2. Hier.1. Prou.3. Esai.41. Iohn.9. Rom.1. Math.5.

11 Out of his mouth (which is hys holy spirite) procæded a sharpe two edged sweard. This is hys strong, mightie, and quicke worde, or hys sacred scrypture, so sharpe that Apoc.19. Ephe.6. Hebr.4. Iob.19.

Math.10. Iere.17. Luce.21. it pearceth through, euen to the diuyding a sunder of the soule and the spirit, and of the Joynts & the mary. And is a iudger of the thoughts and intentes of the harte, whom finally nothing shall be able to resist.

Dan.10. Math.27. Hebr.1. Iohn.6. 2.Cor.2. 1.Cor.1. 12 And his face (which is the eternitie of his Godheade, glorified nature, and spirituall kingdome) shone euen as the cleere sonne in his most strength, whose brightnesse no creature can behold without ỹ pure sight of an vncorrupt faith. For the fleshly carnall man in no wise vnderstandeth thinges belonging to the spirit of god, but iudgeth them folishnesse.

THE TEXT.

1 And vvhen I savve him, I fell at his feete, euen as dead, 2. And he layed his right hād vpon me, saying vnto me. 3. Feare not, I am the first & the last. 4. And am a lyue, & vvas dead. 5. And behold I am a lyue for euermore. 6. And haue the keyes of Hell, & of Death. 7. Wryte therefore the thinges vvhich thou hast seene. 8. And the things vvhich are, and the thinges vvhich shalbe fulfilled hereafter. 9. And the mystery of the seuen Starres vvhich thou savvest in

my

my right hand. 10. And the ſeuen golden Candelſtickes. 11. The ſeuen Starres are the Angells of the ſeuen Congregacions. 12. And the ſeuen Candelſtickes, vvhich thou ſaweſt, are the ſeuen Congregacions.

THE PARAPHRASE.

1 And when I had thus ſéene him (ſayth ſaint John) & dilygently marked all theſe poyntes in him, I fell down at his féete as one almoſt dead for feare. Conſider in this that ỹ nature of the true knowledge of chriſt, is to throw downe & to mortifie the fleſhe with his corrupte affections, and to caſt vs in fear tyll his hidden miſteries be throughly perceyued. Dan.10. Apoc.22. Col.3. Rom.12. Pſal.43. Rom.8. Iob.14. Pſal.137. Iacob.4. Pſal.87. Dan.10. Hiere.1. Eſai.41.

2 And he (ſayth ſaint John) to cõfort my weakneſſe, layd hys ryghte hand vpon me. He releued mé with his power, grace, and helpe, when he ſaw me humbled before his face, and fearfully aſtonyed at the wonderfull brightneſſe of his high miſteries: And not without his worde, for he ſayd vnto me. Math.17. Eſai.44. Rom.6. Iohn.12. Apoc.21.

3 Let not fearefulneſſe ouercome

thée, nor doutfull dread oppresse thée. But take vnto thée fayth (which is the chiefe remedie in feare) & know that I am the first and the laste, the maker & the restorer of all creatures. I am he, of whō all things depēd and vnto whom all things belong.

4 I am now alyue, as thou sæst euydently, and the very lyfe it selfe, yet was I slayne now of late, and my body dead and buryed.

Iohn.14. 1.Cor.15. Rom.6. 1.Pet.4. Hebr.7. 1.Iohn.2. Rom.6.

5 Behold me therfore earnestly, for now in a glorified nature, in a bodie impassyble and immortall, I am a lyue for euer & euer, readie to make interpellatiō, & to obtaine mercy for all the worldes sinnes, death hauing ouer me no more dominion.

Esai.22. Apoc.3. Math.16. Rom.8. Apoc.21. 1.Iohn.1.

6 I haue in my hands & vnder my power, the keyes both of hel & death, ỹ neither hell nor sin, death nor ỹ diuil, shall be frō hēcefoꝛth able to preuayle agaynst my electes. No cōdemnation shall be vnto them that are surely grafted in me.

Rom.8. Apoc.21.

7 Take penne and incke therfore, and seriously wryte ỹ thinges which thou

thou hast alreadie seene.

8 And note faythfully ẏ meruayls which are by the power of God accomplyshed, and the wonders also which shall be fulfilled hereafter. 1.Iohn.1. Iohn.5. Luc.21.

9 Marke first of all with due circumspection the secrete mystery of the vij.shyning starres, which thou sawest now of late in my right hand. Apoc.3. Dan.12. Act.11.

10 And diligently consider ẏ seuen golden Candelsticke also. Zach.4. 1.Cor.15. Dan.12.

11 The vij. starres in signification are the messengers of Gods word or the Apostolike preachers appointed to the vij.congregatiõs in Asia,and in them to all ẏ world.These ought in the church,as the starres in ẏ firmamẽt to shine in holsome doctrine, and in godly conuersatiõ,and as the lightes of the world,neyther in life nor preachyng to mynistre any maner of darkenesse. Math.5. Eccl.50. 1.Pet.2. Phil.2. Iohn.15. Apoc.2.

12 Consider also the seuen golden Candelsticke which thou sawest about me,to be the sayd.vij.cõgregations.Upon whom I ought to shine, which am the lyght of the worlde. Iohn.8. Luc.2.

In

Par.28. Ephe.1. 1.Cor.7. 1.Pet.1.

In whose workes I oughte to appere, which am the clerenesse of the Gentiles. They are called here. vij. Golden Candelsticks, as most precious in value, for so much as they ar precious in the sight of God, & were also redæmed, and boughte with a great price euen with the precious bloud of the vndefiled lambe Jesus Christ.

The second Chapiter.

THE TEXT.

1 Vnto the Angell of the congregation of Ephesus vvryte. 2. These things saieth he that holdeth the seuē starres in his right hand, & vvalketh in the middest of the seuen Golden Candelstickes. 3. I knovv thy vvorkes, and thy labour, and thy pacience. 4 And howe thou canste not forbeare them, vvhich are euil. 5. And examinest them vvhich say they are Apostles, and are not. 6. And hast found them lyars. 7. And hast suffred, and hast patience, and for my names sake haste laboured, and haste not faynted. 8. Neuertheless I haue somevvhat against thee, for thou haste lefte the first loue.

9 Re-

9 Remember therfore from vvhence thou art fallen and repent. 10. And doe the first vvorkes. 11. Or els I will come vnto thee shortly. 12. And will remoue thy Candelsticke out of his place, excepte thou repent. 13. But this thou hast, bicause thou hatest the deedes of the Nicolaitans. 14. Which deedes I also hate. 15. Let him that hath eares, heare vvhat the spirite saith vnto the congregations. 16. To him that ouercommeth, wil I giue to eate of the tree of lyfe, 17. vvhich is in the middest of the Paradyse of my God.

THE PARAPHRASE.

MY dearely beloued seruant Johan (sayeth the Lord Jesus) my will is that thou shalte signifie by writing vnto the messenger or preacher of the Christian congregation of Ephesus, which dwelling in this earthly mansion, is as was Daniel, ful of wholsome desires. She loketh for the kingdom, she seeketh for the glorie, she hungreth for the righteousnesse of God, she thursteth for the liuing waters, she longeth for to be deliuered from this bodie of death, she

Iohn.19. Apoc.1. Ephesus. Iacob.5. Dan.9. Luc.19. Math.5. Iohn.4. Rom.7. Phil.1.

shée coueteth to be dissolued, and to be with Christ, yea, feruẽtly she desireth to rest in the armes of hir almightie spouse.

2 Tell hir therefore that these sayings hath he, which holdeth the vij. starres in his right hand, & walketh in ỹ middest of the vij. golden Candelsticks, which hath in his power all ministers of his worde, to retain thẽ or to cast thẽ out, & remaineth among the congregations, to beholde their actes, and reward them according to their doings.

Apoc.1. Math.28. Iohn.17. Luc.14. Iohn.14. Apoc.22.

3 I know thy workes (sayth hée) I perceue thy labour, thy anguish, thy affliction, thy payne, for vnto me nothing can be hid. I consider also thy pacient sufferance in aduersitie, and thy troublous crosse for my wordes sake, thy constant fayth, and thy vnbroken spirite.

Exod.3. Hebr.4. Math.5. Luc.6. Rom.12.

4 And I ponder thy feruent and godly zeale, wherin thou canst in no wyse forbeare thẽ that are wicked, and euill, but thou hatest blasphémers, & abhorrest ỹ enemies of god.

5 I

5 I much commend thée for ỹ thou diligẽtly examinest them which call themselues Apostles, and are none, which boast thẽ selues to be christian teachers, and are nothing lesse. Phil.3. 1.Tim.3. 1.Iohn.4. 3.Iohn.1. 2.Pet.2.

6 And by thy diligent searche hast not only proued them false, and deceiptfull Antichristes but also ỹ hast expelled thẽ least they shuld do harm. 2.Tim.2. 1.Iohn.2. 2.Cor.11. Apoc.1.

7 And though thou haste bene grieuously vexed and persecuted of those false Prophets, yet hast thou paciently suffred, and firmly stand by ỹ truth for my names sake. Thou hast taken paynes, and not faynted in thy labours, so strong hath ỹ spirit of God bene with thée. And all these pointes in thée I greatly allow.

8 Yet haue I somewhat agaynst thée, for so much as thou arte fallen from thy first charitie, the fruites of true faith not being so abundant and plentifull in thée as they were in the beginning of the Gospell, nor ỹ so effectuall in working mercy & pittie. Gala.6. 1.Cor.11. Iude.1. Prou.25. Gala.5. Act.5. Ephe.2. Eccle.8. Gala.5.

9 Call therefore to thy remembraũce, from what perfectiõ thou art fallen,

fallen, and repent thy slipper weakenesse and slothfull negligence, which hath not suffered thee to perseuer in thy first calling.

Psal.50. Math.10. Iohn.15. Ephe.4. Phil.1. Math.14. Luce.13. Math.21. Rom.1. 2.Thes.2. 1.Tim.4. 2.Pet.2.

10 And return to thy first workes agayne, walking in that feruēt faith, in that godly spirite, and in ỳ swēte loue of thy neighbour, that thou didest walke in before, & diminish not, but increase euermore in al gōdnes

11 Els wil I come shortly vnto thee as a straight loker vpon thee.

12 And except thou repent from the hart with ful purpose of amendmēt, I will remoue thy Candelsticke out of hir place. I shall take away from thence the sincere doctrine and pure preaching of my word, & suffer mens fantastical traditions, olde womens dreames, the spirites of errour, the doctrine of diuels, the lyes of hypocrites, with all blyndnesse, darknes, abhominatiō, and idolatrie, there to remayne. For where as my word is not sincerely taught, beleæued, and obserued, but vncharitably dispised, hated, and persecuted, there shall

Apoc.9. 1.Cor.1. Rom.1. Apoc.2. Iohn.12. Esai.1.

not

not my church remayne, but in hir place shal stand vp the Sinagoge of Sathan, with blyndnesse and induration. For that congregatiõ is not myne, which hath not my worde. No longer is it my church, then it hath my veritie. Turne back againe therefore to Abraham, Isaac, & Iacob, to the Prophetes and Apostles, and exercyse the first workes leauing all papistrie. 2.Cor.4. 1.Mac.2. Ephe.2.

13 This warning hast thou of mée, for that thou hatest the vnsœmely dœds of the Nicolaytanes, so called of one Nicolas a proselitie of Antioche, and one of the vij. Deacons ordayned by the Apostles. Whose corrupte custome was among other to defile holy wedlock in making their wyues common, & in boasting themselues lawfully so to do by ỹ example of the sayde Nicolas. The Nicolaytanes. Act.6. 2.Pet.2. Iud.1. Psal.25. Heb.13.

14 Whose vncomely actes I hate and abhorre also, hauing matrimonye in honor, and the chamber therof vndefiled. This premonishement haue I giuen thée also, least thou in Eccle.10. Math.13. Mar.4. Luce.8. Ioan.16.

processe of tyme shouldest fall to Apostasie, & vtterly decline frō ỹ truth.

15 Let him that hath eares (sayeth the Lord) which is iudgement and discretion in ỹ spirit, diligētly heare, and earnestly marke, what the holy ghost speketh, what premonishmēts he giueth, & what reward he promiseth to the faithfull congregations.

Mat.5. Rom.8. 1.Iohn.5.

16 To him ỹ by the spirit of Christ and by faith, victoriously ouercōmeth the world, sin, hell, death, & the diuil, I wil giue to eate of the trée of lyfe to haue reioyce here in ỹ holy ghost, to haue comfort, peace and gladnesse in mée.

Rom.8. 1.Iohn.5. Luc.10. Rom.14. Ephe.2. Ioan.17.

17 And after this life eternall beatitude which is in the midst of the beautiful paradise, or ỹ triumphant church of my Lord, my God, and my celestial father, & yours also by mée.

Gene.2. Cant.4. Ioan.20.

THE TEXT.

1 And vnto the Angel of the congregation of Smyrna, wryte, 2. These things saith he that is the first & the last, 3 which was deade and is aliue, 4. I knowe thy works, and tribulatiō, 5. And pouertie, but thou

thou arte rich. 6. And I knowe the blaſphemie of thē which call thēſelues Iewes, and are not, but are the congregation of Sathan. 7. Feare none of the things which thou ſhalt ſuffer. 8. Behold the diuill ſhal caſt ſome of you into priſon to tempt you, 9. And ye ſhal haue tribulation ten dayes. 10. Be faithfull vnto the death, 11. and I will giue thee a crowne of lyfe. 12. Let him that hath eares, heare, vvhat the ſpirite ſaith to the congregations. 13 He that ouercommeth, ſhall not be hurt of the ſecōd death.

THE PARAPHRASE.

1 Apply thée alſo (my friend John) with all feſtination, to write vnto the faithfull myniſter of the congregacion of Smyrna, which trauayling in thys bayle, of myſerie, as the odoriferous myrrha giueth forth the ſwéete ſmell of all good chriſtian workes, and diſtributeth frælye the precyous treaſure of godly examples. Shée beleueth in God, ſhée ſéeketh his onely glorie, ſhée followeth his word, ſhée rebuketh ſinne with pacięce, ſhe openeth hir hāds to ẏ poore, ſhe giueth meate to ẏ hūgry,

Smyrna. 2. Cor. 15. Eccle. 14. Math. 10. 1. Pet. 4.

Coll. 3. 2. Tim. 4. Prou. 13. Tobi. 2.

Mat.25. 1.Cor.13. Phil.2. drinke to the thirstie, lodging to the straunger, clothes to the naked, comfort to the sicke, and relefe to ỹ prisoner. Shée is mæke, gentle, obedyent, patient, and mercifull.

Apoc.1. Act.7. Luc.24. Ioan.20. 1.Pet.1. 1.Tim.6. Ioan.12. Sapi.9. 2 Informe hir therfore that these things sayeth he, which is the fyrst and the laste, the maker and redæmer, the founder and restorer of all creatures.

3 Which was once dead to redeme hir from eternall death, and now is alyue to restore hir to lyfe euerlasting. Let hir not doubt therefore to suffer hære lyke as hée hath suffred. For as he is now immortall & hath the ouer hande of death, so shall shée be and haue the same.

Gala.5. Act.14. Hebr.10. Mat.5. Luc.6. 4 I know thy works (saith ỹ Lord) to spring onely of fayth, and to bée fashioned according to the word of God. I perceyue thy manyfolde tribulations, how thou arte outwardly afflicted by continuall persecution of enimyes, and inwardly crucyated in conscience to beholde the damnable errours, frowardnesse, blindnes,

and

and vtter contempt of Gods trueth, which raigneth in the wicked.

5 I consider thy powertie in the spirite, ỹ nothing ỹ esteemest ỹ pryde, the ryches, the vayne glorie, and the wanton desires of this worlde, yet arte thou rych, for the kingdome of heauẽ is thyne. For with Abraham, Job, Moyses, and Helyas in thy hart thou seekest the only glorie of God: and with all these things most highly am I pleased.

Math.5. Esay.61. Rom.6. 1.Cor.4. Hebre.11. 1.Thes.2. Tobi.14. 1.Thes.2. Iude.1. Rom.2.

6 But this pleaseth me not, ỹ thou for my wordes sake arte so blaspheמed of vngodly hypocrites, which call themselues Iewes and are not, which boast thẽselues for ỹ peculyar people & chosẽ childrẽ of God, & are nothyng lesse, but are without fayle the cõgregatiõ of Sathan, & the tyrãnous rable of rauenous ruffyans.

Esai.1. Ioan.11.

7 Certayne it is that by such spyrituall tyrauntes, thou must sustain opprobrious rebukes with manifold afflictions and paynes. But let neyther their subtile sleights, nor their cruell snares be troublous vnto thy

Esai.1. Ioan.15. Psal.58. Hiere.18. Ioan.14.

Luc.21. Matth.5. 2.Tim.3. Phil.3. 2.Pet.2.

mynde. Neyther doubt ȳ their false practises, nor yet their vengeable lyes, whō both ȳ must suffer, with hate, slaunder, reuylings, false witnesse, spight, shame, and vengeaūce. Consydering this paciently to lyue in Christ, is to suffer persecution, and that among those belly gods nothing is more to be loked for thē the crosse of contradiction and death.

Mat.4. Ioan.8. Apoc.12. Mar.13. 1.Mac.2. Luce.21. Hebr.11. Sap.3. Iacob.1. 1.Cor.11.

8 And take this for a warning afore hād. The diuil doubtlesse which is the common aduersarie, and the head capitayne of their empyre, shall with vyolence bryng some of you, not only vnder the captiuitie of cruel gouernours, but also into the thraldome of wicked lawes and dammable constitutions, yea and consequētly throw you into prison, chaynes, sorow, hunger, thirst, colde, pouertie, care, and wretchednesse, to tempte your hartes, to trie your pacience, to proue your sufferaunce, & to trouble your faith, least ye shuld els stedfastly stand by Christes doctrine, to his glorie and profite of your brethren.

9 But

9 But let this solase you for ỹ time. Apoc.19. Hiere.51. Sap.3. Apoc.2. Iob.14. Esai.25. Apoc.12. 1.Mac.10. They? malice shall not alwayes endure. Their mischiefe will haue an ende. For though ye haue here trybulation, and suffer grœuous persecution, be ye sure, it shall no longer continue then .x. dayes. The terme of mans lyfe is but shorte. And that once finished, God shall wype away from him all teares, and take away all sorowes, and bodily paynes.

10 Perseuer therefore stedfastlye, and be strong in the spirite vnto the ende. Let not faith faile thée vnto the departing from this transitorious life. Mat.24. Ephe.3. Eccle.2. Apoc.3.

11 And I shall replenishe thée with the reward of faythful perseuerãce. I will giue thée the crowne of eternall lyfe, with full tranquilitie, ioye, and beatitude.

12 Let him ỹ hath eares of vnderstãding, with diligence attend, not what the Hipocrites hath fantasied for lucre, but what the holy spirite of God doth here graciously vtter vnto the chr?stian congregations. Mar.4. 1.Thes.4. 2.Pet.2. Act.1. Mat.10.

Prou.14. Esai.30. 2.Mac.9. Apoc.14. Psal.115. Ezec.33. Rom.8.

13 He that so constantly perseuereth in the trueth of God, that neyther flattering persuasion, worldely promotion, nor cruel tormēt can plucke his mynde from it, shall neuer take harme of the second death. For the death of them which truly beleueth, is precious in the sight of the Lord their God. Neither shal sinne be imputed to him that hath faith, nor yet dampnation to them, which are in Christ Jesu.

THE TEXT.

1 And vnto the Angell of the congregation in Pergamos vvryte. 2. This saith he vvhich hath the sharp svverd vvith the tvvo edges. 3. I knovv thy vvorkes, & vvhere thou dvvellest, Euen vvhere Sathans seat is. 4 And thou keepest my name, and hast not denyed my faith. 5. And in those dayes Antipas vvas a faithfull vvitnesse of myne, vvhich vvas slayn among you vvhere Sathan dvvelleth. 6. But I haue a fevve things against thee, 7. That thou hast there them that maynteyne the doctrine of Balaam, vvhich taught Balaac to put occasiō of sinne before the children of Israell, that they shoulde eate of the meate dedycate vnto Idols, and to commit fornication. 8.

Euen

Euen ſo haſt thou them that maintein the doctrine of the Nicolaytans, vvhich thyng I hate. 9. But be conuerted, or els I vvill come vnto thee ſhortlye. 10. And vvill fight againſt them vvith the ſvverd of my mouth. 11. Let him that hath eares, heare, vvhat the ſpirite ſayeth vnto the congregations. 12. To him that ouercommeth, vvil I giue to eate Manna that is hid. 13. And vvill giue him a vvhyte ſtone. 14. And in the ſtone a nevv name vvritten. 15. Which no man knovveth, ſauyng hee that receyueth it.

THE PARAPHRASE.

1 Fayle in no wyſe good John (ſayd the ſayd Lorde Jeſus Chriſt (conſequently to make known to the chriſtian Preacher of the congregation of Pergamos, which though ſhee remayne here beneth vpon earth, yet is ſhe the very high building of God many times aſſaulted and ſtriken of the wicked for confeſſing his truth, but neuer yet ouerthrowen nor vterly diſtroyed. This Church is not only highe through grace, fayth, the word of God, the ſpirite of God, the inuincible veritie, and all other gra-

Pergamos. Colo. 3. Ephe. 2. Luc. 12. Mat. 16. Hebr. 11.

Ioan.16. Gala.5. Pſal.78. Epheſ.6. Rom.11.

ces and gifts of the holy ghoſt, but alſo for the glorie of the name of god, for the ſtrength of his power, for the ſecret miſteries of his heauenly iudgements, & for the moſt conſtant aſſertion of his godly truth.

Apoc.1. Hebr.4. Epheſ.6. Mat.10. Ioan.16. Apoc.19. Pſal.138. 1.Cor.2. Hebr.11.

2 Shew hir this heauenly meſſage from him, which hath frō his mouth proceēding a fine ſweard, ſharpe edged on both the ſides, whereby is meant his mightie worde, ſo effectuall, quicke, and ſtrong in operation, that the infallible iudgements therof doeth not only condemne, but alſo diſtroy vtterly all falſehod, filthines, lyes, lewdneſſe, and wickedneſſe.

Apoc.16. 1.Cor.1. 2.Pet.2. Eſai.1. Phil.2. 2.Tim.3.

3 By my euerlaſting foreſight (ſaith the Lord) I know thy chriſtē works, and for thy faithes ſake I allow thē and prayſe them. I perceyue alſo where thou doeſt remayne & dwell, euen where as is the reſting place of Sathan, and the verie kingdome of the diuill, whereas Gods heauenly word is oppreſſed, contemned, and blaſphemed, of the infidels, tyrants, and hypocrites.

4 But

4 But I much commend thée, that thou dwellyng among them, and sustayning dayly persecution and rebukes, hast so strongly perseuered in the truth, ý thou hast neither denyed my name nor forsaken my fayth. Luc.2. Act.4. Act.8.

5 And speciallye in those terryble dayes wherein that godly preacher and faythfull witnesse of myne called Antipas, among other was most cruelly murdred and slayne, yea, before your faces to put you the more in feare, least ye should still confesse my name & word, to the hindraunce of Sathans kingdome, for there hée dwelleth in déed. There is his seate, his trone, his habitacle. Antipas Apoc.1. Ioan.16. Iob.1. Apoc.20.

6 Notwithstanding all these faithfull poyntes, yet haue I somewhat against thée, wherin thou art rebuke worthie. Osee.4. 2.Pet.2. Iude.1.

7 For thou arte conuersaunt with them that contrarie to their christen profession support the execrable doctryne of ý subtile sothsayer & cursed charmer Balaã, which by pestilent cõsel caused kig Balaac to prouoke Nu.22. Primas.9. African. Nu.24. Hier.9.

the

Prou.6. Pſal.88: 1.Cor.8. Eſa.34. the children of Iſraell to worke wickedneſſe, and ſo to haue the curſſe of God through this occaſion. He ſhuld ſet, before their eyes, the moſt fayre damſels of the Madianytes precyously apparelled. And they once tangled with their wanton beautie, ſhould not only defile the lawes of theyr fathers by ỹ eatyng of meats dedicate tō vncleane Idols, but alſo fall into the high diſpleaſure of god, for committing with them moſt vile

2.Pet.2. 2.Tim.4. 1.Ioan.4. fornication. Suche vnholſome teachers are among thy people, take hēde if thou liſt.

8 Thou arte alſo verye familiar with ſuch vngodly Apoſtates & falſe

Iude.1. Act.6. 1.Tim.4. Rom.1. Apoſtles as mayntayne the vncomely examples & teachings of the Nycolaytanes, which corruptyng godly maryage not only permit their own wyues to be common, but alſo they abaſhe not to defyle the wyues of other men. Whoſe damnable doyngs I deteſt and abhorre.

Ezech.18. Phil.3. 9 I counſell thee therefore to repent in tyme, and to bee conuerted

from

frō ỹ errors of those couetous glut- 1. Tim. 4.
tōs & rauenous lechours, which cō- 2. Pet. 2.
demning holy matrimony permit Baru. 6.
all kyndes of vncleannesse, and no- Dan. 14.
thing more grædily deuour, thā that 2. Tim. 4.
is offred vp to Idolles in their dedy-
cations and feastes. Call backe these
abuses with swæte teachings, er- Ephes. 4.
hortations, desires, and patient re- Psal. 8.
bukes, els will I within a while vi- Iude. 18.
site thæ to thy displeasure. 1. Pet. 2.
1. Tim. 4.

10 Yea, and I will valiauntly fight
agaynst those Balaamitanes, which
giue false coūsel for filthie rewards,
and agaynst those Nicolaytanes that
chaunge holy wedlocke for whore-
dome. And with the swerde of my Apoc. 19.
mouth, which is the inuincible ve- Ephes. 6.
ritie, shall I iudge them, condemne Hier. 9.
them, and vtterly distroy them with Soph. 3.
all those shauen Madyanites ỹ with Ose. 12.
their whorishe inuentions, paynted
traditions, and ceremonyall super-
stitions, hath takē from me my most
deare Israelytes, bought with my
precious bloud. With the breath of
my mouth shal I consume thæ, and

bring

bring thée to naught.

11 Let him that hath but one eare
1.Thes.2. of iust vnderstandyng, take gentle
Iob.4. warnyng by such charitable prœmo-
Luc.8. nishments as the holy spirite of God
Ioan.10. giueth vnto ỹ christen cõgregations.

Nath.16. 12 To him that through constante
Hebre.11. fayth in the name & doctrine of God,
1.Iohn.5. neither feareth the world, sin, death,
Math.16. hel, nor the diuil, will I giue to tast,
Nehe.9. eate, and sauer an hidden manna, a
Iohn.5. secret sweetnesse, a wisdome in the
Psal.33. spirite, that he shall fæle the good-
nesse thereof, and reioyce to knowe
how swæte the Lord is, and what
an heauenly treasure it is to trust in
him. Which manna is hid from the
wyse of this world.

13 I will also giue him for a token
Math.11. of perpetuall peace and loue, ỹ pure
Esai.55. and precious stone Iesus Christ, so
Rom.8. white as ỹ lillie floure, innocent and
cleane frõ all contagious vices, to be
his only & whole wisdom, rightuous-
nesse, light, health and redemption.

1.Pet.2. 14 And in the said white stone Je-
1.Cor.1. sus Christ (which is also the booke of

lyfe)

lyfe) will I gyue him a newe name written. I shall register him for the chyld of God, and the heyre of lyfe euerlasting. For in him alone must ye be accepted, saued, and glorified. 1.Iohn.2. Pfal.68. Esai.62. Iohn.1. Ephe.1.

15 Of this no man is certayne, but he that is taught of the spirit of God. No man can say, Jesus is the Lorde, but in the holy ghost. By the spiryte of adoption ye cry Abba father. The onely spirit of the Lord ascertaineth your spirit that ye are the sonnes of God. Rom.8. 1.Cor.12. Galla.4. Rom.8. 2.Cor.1.

THE TEXT.

1. And vnto the Angell of the congregation of Thiatyra, vvryte. 2. This saith the sonne of God, vvhich hath his eyes lyke vnto a flame of fyre, 3. vvhose feete are lyke brasse. 4. I knovve thy vvorkes, and thy loue, and thy seruice, and thy faith, and thy pacience, and thy deeds, 5. vvhich are mo at the last then at the first. 6. Notvvithstanding, I haue a fevv things agaynst thee, 7. that thou suffrest that vvoman Iesabell (vvhich calleth hyr selfe a Prophetisse.) 8. To teache and to deceyue my seruauntes, to make them commytte forni-

fornication and to eate meates offered vp vnto Idols. 9. And I gaue hir ſpace to repent of hir fornication, and ſhee repented not. 10. Beholde I will caſte hir into a bed. 11. And them that commit fornication with hir. 12. Into great aduerſitie, excepte they turne from their deedes. 13. And I wil kil hir children with death. 14. And all the congregations ſhall know that I am he which ſercheth the reynes and hartes. 15. And I will giue vnto euerie one of you according to your workes.

THE PARAPHRASE.

Thiatira. Luce.1. Rom.12. Ephe.4.

1 Delay not cõſequently my louing friende John (ſayeth the Lorde) expreſſly to manifeſt with penne, vnto the paſtour of the elect congregation of Thiatyra, which is frõ theſe low partes here a ſwæte ſmellyng ſacrifice vnto God of labour and contrytion in the olde aged man and bodie of death. For ſhæ deteſteth the vanities of this worlde, ſhæ forſaketh the fruites of the fleſhe, ſhæ renounceth the cõcupiſcẽce of ỹ eyes, ſhæ mortifieth hir mortall mẽbers, ſhe ſlayeth hir ſenſuall affects, and rendreth vp hir ſelfe vnto hir Lord God as a ly-

Eccle.2. Gal.5. 1.Ioan.2. Colo 3. Rom.12. Treno.2.

uing

lyuing, holy and acceptable offering.

2 Geue vnto that contrite and feruent congregacion this comfort. Tel hir that this saythe the dearely beloued and natural sonne of god, which hath his eyes of godly wysdome and knowledge so lyuely & effectuall, as a flame of fyre, ý he sæth all thinges and nothing can passe from his righteousnesse in iudgement. Cantic.7. Apoc.19. 1.Cor.2. Hier.17. 1.Iohn.4.

3 Whose fæte or charitable affections towardes man, are lyke vnto Brasse brent in a fornace. For his most innocent manhode by his own agræment suffred here for his sake manyfolde afflictions and paines. Hebr.7. Esai.53. Hebre.4. Psal.181.

4 For so much as all thinges are open to myne eyes, and nothing can be hid from me (saith that lord) I perceue thy fruitefull workes, I sée thy neighbourly christen loue, I cõsider thy liberall heart and hande to the powre, thy faythfull exhortacions, thy feruent spirit in the Lorde, thy pacient sufferaunce in aduersitie for the truethes sake, and thy other godly dædes beside. Prou.31. Act.14. Iacob.1. Luc.6. Gala.6.

5 I marke it also that thou shrinkest not in them, but rather goest forward with increase. For now at the last are they more effectual & plēteous then they were at the fyrst, which greatly delighteth mée.

Phil.1. 2.Cor.5. Act.11. Osee.6.

6 Neuertheleſſe yet, I haue somewhat to say against thæ. For though I iudge thée much to be cōmended, yet finde I thée not without faulte.

Mar.10. Mat.5. 3.Reg.16. Apoc.2. 4.Reg.9. Apoc.18. Dan.8. 1.Tim.4. 2.Thes.2.

7 Thou peaceably permittest without resistance that cruel woman and abhominable strūpet Iesabel, which is the malignaunt church and Sinagoge of Sathan, which is not ashamed to boast hir selfe a prophetisse, a publisher of the truth, and mayntener of Gods seruyce, yea & the mother of holy church hir selfe.

2.Pet.3: 1.Tim.3. Hier.3. Iude.1. Esai.10.

8 Under that pretence to set forth diuilish doctrine, to aduaunce pernicious errours, and colour false lyes in hypocrisie. To the intent shee might therewith not only deceyue my faithful seruaūts, but also bring them into such trade of wyckednes, that they should not force to commit

whore-

whoredome in the spirite by fallyng vnto straunge worshippings, and to eate of Idoll offerings in consenting to wicked lawes and blasphœmous tradytions of olde dotyng Hypocrytes.

9 I haue giuen to that wicked congregatiõ many holsome premonishments and warnings with conuenient respyte to remember hir follie, and repent hir detestable wayes of liuing, least she should perish, but she will in no wyse bee sorie, repent, nor forsake hyr accustomed Idolatrie. Barne.6. Mat.23. Iob.24. Treno 2.

10 Bée in certaintie therfore I wil cast hir into a bed or couch of carnall quietnesse. She shal in this life haue peace in the flesh, libertie in vngodlynesse, obedyence of the world, and power in darkenesse, that shee shall swim in wanton pleasures, and bath hir selfe in innocent bloud, and to assist hir in the same, she shall haue subiect vnto hir the scepter, sweard, authoritie, and power of Prynces, Lordes, rulers, and Magystrates, Ezech.16. Ephe.2. 2.Reg.24. Iohn.3. Apoc.18. Dan.8. Apoc.13. Apoc.17.

that none so hardy vnder payne of death to check hir, rebuke hir, nor ones say against hir. This pleasaunt sleeping bedde had the ten trybes of Israel vnder kinge Hieroboam, Achas, Sedechias, and the other two vnder Joziã Ochosias, and such lyke tyll they were rayſed of their reſt & ledde captiue into Babylon. Such a delectable reſting cowch hath also the greater part of the world vnder Mahomet and the Romiſhe Pope, and shal haue ſtill til God rote them out, deſtroy them with the breath of his mouth, & throw them into the fyre euerlaſting.

3 Reg.12. 2.Pa.21. 4.Reg.24. Nahum.3. Franciſcus Lambertus 2.Theſ.2. Math.25.

Apoc.17. Eſai.1. Apoc.18. Hier.7. Amos.5. Mich.6.

11 Let them beware therefore that as hir louers hath to doe with that execrable whore, cõſenting to hir peſtylent lawes and tradicions, defending as godly ordinaunces, laudable rytes, decent orders, ciuill pollycies, honeſt vſages, comely faſhions, holy ceremonies, neceſſary cuſtomes, and ſuch lyke, boinge in very dede moſt damnable ſuperſticions.

12 For them doubtleſſe wil I throw

into

into the anguish of a desperate cõscience here, & after this lyfe into the vnquietnesse of eternall dampnaciõ. The wicked shal haue peace neither here nor there. Neither shall their wormie dye, nor theyr fyre go out, vnlesse they decline from that wickednesse, renounce theyr abhominacions and cõuert to the trueth, whiles they are yet here liuing. Esai.48. Esai.66. Mar.9. Luc.13. Ezech.18. Apoc.9. Baruc.6.

13 And as touching hir superstitious childzen, which frõ their beginning hath euermoze sucked out of hir venemous breastes all poyson and vngodlynesse, forsaking, yea and abhorring the swæte veyne of the liuinge waters, then will I slay with death and condempnacion euerlasting prepared for the diuell and his angels. Hier.2. Iohn.4. Math.25.

14 Yea, and it shall then be euident and clære to all cõgregacions in heauen & vnder heauen, which hath bẽ frõ ỹ beginning, to their vtter shame and confusion, ỹ I am he frõ whome nothing can be hyd. They shal perceue also that I go so nigh them, that I serch out the ground of the harte, Osee.10. Luc.21. Esai.2. Sapi.1. Hier.17. Rom.8.

and try the verie reynes or inward affectes, so that I knowe all their priuie sleightes and practises be they neuer so secrete.

15 And ground you vpon this surelie, I shall giue vnto euerie one of you, true and false, good and badde, rightuous and vnrightuous, accordyng to your doinges. Rewardyng them with lyfe euerlastyng that hath done the true workes of fayth, and them with eternall dampnatiõ that hath left them vndon, to folow their owne inuentions.

Dent.5. Hier.51. Mat.16. Iohn.2. Osee.4.

THE TEXT.

1. Vnto you I saye, and vnto other of Thyatira, as many as haue not this lerning, and vvhich haue not known the deepnesse of Sathan (as they say.) 2. I will put vpon you none other burthen, 3. but that which ye haue alreadie. 4. Holde fast till I come. 5. And whosoeuer ouercommeth, and kepeth my works vnto the end, 6. to him wil I giue power ouer nations, 7. and he shall rule them with a rodde of yron, 8. and as the vesselles of a potter shal he break them to shiuers.

9. Euen

9. Euen as I receiued of my father, 10. ſo vvill I giue hym the morning ſtarre.
11. Let hym that hath eares, heare, vvhat the ſpirite ſayeth to the congregations.

THE PARAPHRASE.

1 And take this of my mouth (ſayth the Lord) afore hande, both vnto you which hath the doctryne of the ſpyrite, and vnto other alſo of them that remayne at Thyatira that notable citie of ỹ Macedonians, ſo many as hath not groũded in them that godly learning of ỹ truth, but a trifling doctryne of theyr owne imaginations contrarie vnto it, whereby they haue not perceyued the more then ſubtile craftes of that deceyuable ſathan which euermore craftily cõpaſſeth to deuower, what though their fantaſticall brayns hath giuen them ſo to thinke, ſtanding much in their owne conceipt.

2. Theſ. 1.
Iohn. 7.
Thiatyra macedonũ cyuitas.
Prou. 16.
1. Cor. 2.
Dan 2.
1. Pet. 5.
Rom. 1.

2 My mynde is to yoke you with none other law, nor to burthen you with none other traditiõs thẽ I haue

alredy giuen you. Neither with ce-
Math.11. remonies, rytes, noꝛ aũcient cuſtoms
Mar.7. in the obſeruaciõ of dayes, monthes,
Col.2. times, noꝛ yeares, in holy dayes, fa-
Gala.4. ſtings, vigiles, noꝛ ſabbates, foꝛ they
Luc.27. were but ſhadowes of thinges to
Hebr.10. come.
Iohn.15.
Luc.10.

3 Regard only that ſweéte yoke and that light burthen which ye haue receued of me. Hold ye faſt to the goſpel of the kingdome of God, ſo long as ye ſhal continue here. And let the Pharyſées leuen, with olde wyues fables, & hipocrits dꝛeames paſſe by.

Mat.4. 4 Let my godly oꝛdinaunce ſuffiſe
Mar.8. you. Ad nothing vnto my woꝛds of
1.Tim.4. your owne bꝛaynes, leaſt I finde you
Deut.12. falſe lyars when I ſhall come again
Act.3. to my latter iudgement, and accoꝛ-
Deut.4. ding to righteouſneſſe ſo condempne
Oſee.12. you.

5 And whoſoeuer is ſo earneſtly
1.Ioh.5. faithfull in the woꝛd of God, that he
Mat.10. ouercõmeth ther by his own luſtes,
Deut.12. and perfourmeth to the latter ende
Iohn.11. of his life the woꝛkes that are there commaũded to be done, & none other.

6 To

6 To him will I geue power as to the ſonne and heyre of god, ouer nacions or ſectes of the world diuers in opinion and fayth, as ouer ſerpents, ſcorpions, adders and lyons. Hebr.1. Pſal.90. Mich.7. Pſalm.2.

7 That he ſhal not onely ouercome them with the mighty yron rodde of the inuincible veritie. Hier.13. Sapi.4.

8 But alſo as the weake veſſels of a potter, or as moſt vayne fantaſies, confoũd their dreames, deſtroy their imaginacions, and bring their practiſes to nought, proouing their traditions to be moſt vyle draffe, & moſte ſtinking dregges of ſinn, for ſo much as ỹ which is not of faith, is ſinne. Mat.15. Rom.14. Iohn.6. Mar.16. 1.Iohn.4.

9 And this power he ſhall haue in no leſſe efficacie and ſtrength, then I receued it of my heauenly father.

10 And beſydes all this I wil frælý geue him my ſelfe to reward which am the cléere morning ſtarre, & ſhyninge lanterne of lyfe. So that all ſhal be his that is myne. My byrth, my labours, my lyfe, my paſſion, and death, my reſurreccion and aſcenciõ, with all their fruites, ſhall be his Apoc.22. Luc.12. Iohn.17. 1.Cor.1.

owne proper god.

1. Iohn. 2. Mat. 17. Rom. 8. 2. Tim. 4.

11 Let him that hath reason and discretiõ, set beastly fantasies apart, and diligently note what the holie Ghost sayeth hære in this daungerous tyme, to the deare congregations of God.

The third Chapiter.

THE TEXT.

1 And vvryte vnto the Angel of the congregation of Sardis. 2. This sayeth he that hath the seuen spirites of God, 3. and the seuen starres. 4. I knovv thy vvorkes. 5. Thou hast a name that thou lyuest, and thou arte dead, 6. Wake, and strength the thinges vvhich remayne, 7. that are ready to dye. 8. For I haue not found thy vvorks perfect before God. 9. Remember therefore hovve thou hast receyued and hearde, 10. and hold fast, and repent. 11. If thou shalt not vvatch, 12. I vvil come on thee as a theefe, 13. and thou shalt not knovve vvhat houre I vvill come vpon thee. 14. Thou hast a fevv names in Sardis, 15. vvhich haue not defyled their garmentes, 16. and they shall vvalke vvith me in vvhite, for they are vvorthie. 17. Hee that ouercom-

commeth ſhall bee clothed in vvhyte aray, 18. and I vvill not put out his name out of the booke of lyfe, 19. and I vvill confeſſe his name before my father, and before his Angelles. 20. Let him that hath eares, heare, vvhat the ſpirit ſayeth vnto the cõgregations.

THE PARAPHRASE.

I

You ſhalte alſo ſo ſhortly as may conuenyently be (ſayeth the Lord to his peculyar ſeruaunt ſaint John) take paynes by an Epiſtle to admoniſhe the watche man or Curate of the choſen congregation of Sardis, which though it bee of verie ſlender reputation before the eyes of the wyſe, riche, and ſtrong men of thys world, yet is it precious in the ſight of God, for ſo muche as it was pryſed, bought, & redæmed, by the greateſt paiment ỹ euer was, euẽ by the precious bloud of ỹ vndefiled lambe and immaculate ſonne of God Jeſus Chriſt

Iohn.21. Apoc.1. 1.Tim.3. Sardis. 1.Cor.1. Mat.10. 1.Cor.6. 1.Iohn.1. 1.Pet.1. Phil.2.

Luc.18. Mat.20. Iohn.19. Hebr.9. Mar.16. Rom.1. 1.Pet.4. Apoc.1. Esai.11.

Christ. Yee it was ỹ laboured, hungred, thursted, & faynted, accordyng to the weakenesse of ỹ humayne nature, & finally suffred blasphemies, curses, scornes, lyes, persecutions, & rebukes with ỹ most paynful death of his body at the latter, to deliuer hir, make hir attonement, and restore hir agayne to the fauour of God.

2 Fynde the meanes that she may know (sayth the Lord Jesus) ỹ this is to hir ỹ message of admonishment or warning from him, which hath in his power to distribute at his pleasure the seuen spirits of God, or the the vnyuersall gyftes of the holye ghost.

Apoc.1. Mat.28. Luc.14. Mar.9. Apoc.22. 2.Pet.2.

3 And hath also in his right hande ỹ vii. starres, which are the byshoppes or preachers of all congregacions, with full authoritie & power to hold them styll or to throw them forth, to glorifie them if they be faythfull ministers of his worde, or to damne thẽ for euer if they be deceiuable hipocrites, and for lucre prefer theyr

owne

owne croked inuencions.

4 Thou wozkest not so secretlye (saith ỳ Lozd) but I know thy dædes and perceiue wher about thou goest. Foz vnto me all secretes are open, clære & manifest. When thou thinkest I doe not perceue, than sæ I thæ most of all. Exod.2. 2.Reg.12. Hebr.4.

5 Thou hast a name of lyfe, an outward shew of vertue & of gwdnesse, & a shyning pzetẽce of much holinesse, yet art thou befoze God a dead rotten Idol, full of hipocrisie, and falsehwd. Men thinke thæ a godly creature, yet art thou nothing lesse. Zacha.11. Math.7. 1.Iohn.4. Mat.23. Act.13. 1.Pet.5. Iohn.4. 2.Tim.4. Esai.55.

6 Awake therefoze quickly frõ thy moze then idle imaginaciõs & fickle sophismes, and take vnto thæ fayth, and spirit. Watch vpon thy cure and sæ to theyz pzofit.

7 Considze ỳ thy wayes in the outwarde letter hath made my people weake, faint, and fæble, & left them at the very poynt of death. Strengthen thẽ now a newe with ỳ which is effectual, strong, sure, lyuely, true, and necessary, which is the sincere Ephe.6. Hebr.1. Iacob.1. Apoc.18.

veritie

veritie and faith, leaſt thou peryſhe with the wicked.

8 For though thou haſt the godlie gifte of prophesie with the grace of vnderſtanding and iudgement, yet haue I founde thy workes vngodly, and thy doings vyle and abhominable before God my celeſtiall father. For thou haſte bene inwardly corrupt with auaryce and ambition like as was Balaam the deceiptful Prophet and wicked ſothſayer.

1.Cor.13. Luc.8. Iude.8. Eſai 64. Rom 1. Num.25.

9 It becommeth the iudge to know afore what he ſhal iudge, which hath cauſed me to ſearche out thy carnall and myſerable wayes. Call therfore vnto thy remembraunce, howe thou by ỹ ſingular gift of God haſte receyued his word, and heard his Goſpel which is the kingdome of health, at the verie mouth of his Apoſtles.

Iob.10. 2.Cor.6. Iacob.2. Mat.7. Pſal.18. Iacob.1. Pſal.49.

10 And for ſo muche as thou haſte not eſteemed it accordyng to the worthineſſe therof, nor yet bene thankfull vnto God for ſuch an heauenly gift, but rather ſwyniſhly troden it vnder thy feete, and curriſhly perſecuted

cuted his faithfull seruauntes for it, haue remorse in thy conscience, and once agayne set sure hands vpon it, embrace it, holde it fast, and faithfully beleue it, repēt, from the hart thy vngodly vsages past, and from hēcefoorth liue according vnto it. Mat.7. Luc.13.

11 If thou wilt not doe so, taking of me this gentle warning, and watch as one vncertayne of the houre of death, liuing as thou wouldest dye by and by. Mar.1. Act.16. Mat.24. 1.Thes.5. 2.Pet.3. Apoc.16.

12 I shall (as doeth the théefe in the nyght) come vpon thée vnlooked for, with death shall I distroy thée vnbewares, so shall hell and damnation swalow thée vp for euer. Luc.21. Psal.48. Mat.25. Mar.13.

13 And thou shalt neither know the day nor the houre, the tyme nor the mynute, ỹ I will thus fiercely come vpon thee, & iustly suppresse thée according to thy vngodly deseruings.

14 And in spight of thy cruell hart, yet are there a fewe new brethren, and louers of the truth in the citie of Sardis, though theyr number bee but small, which are so deere vnto

God,

god, ỹ he hath regestred theyr names in the boke of lyfe.

15 These hath for no painted speach, glosing promisse, suggestiõ, nor threatning, ones soyled theyr garments w̃ thy dyrtie ceremonies, nor defyled theyr cõuersacion with thy beggerly tradytions. In the myddest of ỹ wicked and froward generacion, theyr hartes are towards me & my word.

Luc.13. Prou.10. Luc.12. Mat.10. Dan.12. 2.Pet.3. Mat.15. Gal.4. Phil 2. Ezech.3.

16 Wherfore by promisse they shal walk with me in white, their faults shal neuer be imputed vnto thẽ, their sinnes shal be wyped cleane away, I wil clære them & restore them to perpetual innocencie, & make them partakers with me in euerlasting felicitie & glory. For doubtlesse they are worthy, for my will forsaking theyr owne will, and leauinge the corrupt wayes of men to folow my sincere worde.

Apoc.7. Psal.31. Iohn.12 Luc.10 Mat.19 Hebr.11

17 He that after this sort ouercommeth perseuering in the faith therof to the latter ende of his lyfe shall be sure of these thræe benefits. He shall be clothed with me in white apparel

Mat.10. Apoc.14. 1.Cor 15. Deut.25. Apoc 20. Ephes.1.

made

made innocent and pure, incorruptible, impassible, and immortall.

18 I will in no wyse put his name out of the booke of lyfe, nor separate him from the predestinate number of them which shall be saued, but associate him with the rightuous.

19 And besides all this I will earnestly witnesse hym, confesse hym, and allow him by name, before my heauenly father and all his company of Angelles, for one of myne, to haue the inheritaunce with mee. Luc.12. Mat.10. Rom.8.

20 Let him that hath eares in no case be dull or slacke in hearing, but diligently attende, and marke what the spirite of God doeth heere vtter before the congregations to theyr singular warning and comfort. Mar.4. Dan.9. Ephe.1.

THE TEXT.

1. And vvryte vnto the Angell of the congregacion of Philadelphia. 2. This sayeth he that is holie and true, 3. vvhich hath the keye of Dauid, 4. vvhich openeth and no man shutteth, and shutteth & no man openeth. 5. I knovv thy vvorkes. 6. Beholde I haue set before thee an open dore,

and no man can ſhut it. 7. For thou haſt a litle ſtrength, & haſt kept my word, 8. and haſt not denyed my name. 9. Beholde I ſhall giue ſome of the congregation of Sathan, which call them ſelues Iewes, and are not, but doe lye. 10. Beholde I will make them that they ſhall come and worſhip before thy feete, 11. and ſhall knowe that I haue loued thee. 12. Bicauſe thou haſt kept the wordes of my pacyence, therefore will I keepe thee from the houre of temptacion, 13. which will come vpon all the world, to tempte them that dwell vpon the earth 14. Beholde I come ſhortlye. 15. Holde that vvhich thou haſt, that no man take away thy crovvne. 16. Hym that ouercommeth vvill I make a pyller in the temple of my God, 17. and he ſhall go no more out. 18. And I vvill vvryte vpō him, the name of my God, and the name of the citie of my God, nevve Hieruſalem, 19. vvhich commeth dovvne oute of heauen fro my God. 20. And I vvill vvrite vpon him my nevv name. 21. Let him that hath eares heare, vvhat the ſpirite ſayth vnto the congregacions.

THE PARAPHRASE.

Iohn.19. 2.Cor.10. 1 Moreouer, differ in no wyſe my truſtie diſcyple John (ſayth the Lord Jeſus) by wryting to ſignifye or make

make mencion, to the tydings bryn- Act.10.
ger, bishop, or ouerseer of the derely Philadel-
beloued Churche of Phyladelphya, phia.
which as beseemeth a Christian con- Ephes.5.
gregation in this life, is neuer with- 1.Iohn.4.
out brotherly charitie and loue, but
alwayes hath a swete compassion
vpon the powre, the nedie, the sym- Esai.58.
ple, the desolate, the forsake, the dis- Ezech.18.
dayned and myserable people of this Prou.21.
world. She hath also in hir harte a Mat.5.
wofull pittie, and a lamentable do- Luc.6.
lour, when she seeth men wicked,
vayne, blasphemous, hatefull, beast-
ly, ydle, couetous, superstitious, and
full of other vngodlinesse.

2 Let this be knowne to hir first of
all, that these are the fauorable say- Leuit.20.
ings of him which is holy of himself, 1.Reg.2.
and alone maketh other holy, which Iohn.14.
is only true and the veritie it selfe, Rom.3.
without who no truth can be had. Esai.22.
Luc.1.

3 Which hath also in his hand and Iohn.10.
powre, the keye of the house of Da- Math.16.
uid, which is the faithfull kingdom Iohn.15.
or congregation of God. Sap.14.

4 Where as she openeth to the Iohn.20.
Apoc.13.

faithful beleuers by the gospel preaching, no man can speare them out of the kingdom of God by no excommunicatiō nor curse. Where as he doeth losen from the bandes of sinne by the holy Ghost, no man can bynde to dampnation by no interdictiō nor sentence, haue he neuer so great power giuen hym. And agayne, if hée shutteth vp the kingdome from the vnfaithfull hypocrites, no man can admit them to it, by blessings, remissions, nor a thousand yeares of their pardon. If he seclude them from it, no man can able them to it agayne by no auctoritie nor power.

Iob.12.
Mala.2.
Rom.1.
2.Thes.2.

5 I know (sayth that Lord) thy doings from the verie rote, and from whence thy workes doeth spring, euen from a sincere faith in my word, wherefore they are to my mynd and pleasure.

Mat.5.
Psal.72.
Esai.26.
Hebr.11.
Mat.17.

6 For so much therefore as I finde thée thus grounded in fayth, be thou certayne and sure of it, I haue sette before thée an open doze, I haue illumyned thy sences, and cleared thy vnder-

vnderstandyng, to knowe the holye scriptures and perceyue the hyghe mysteries therin written, so admittyng thee to my kingdome. And this doze can no man shut vp again. Neither shall the power of this wozld, noz yet the gates of hell bee able to preuayle against this opening. Luc.24. Psal.118. Mar.4. Ephe.1. Iohn.16.

7 And this hast thou of mee, partly foz thy meekenesse. Foz where as the wicked doth seeme to them selues beautifull, strong, learned, rich, righteous, religious, and holie spirituall fathers, thou estéemest thy selfe but an abiecte of the wozlde, wzetched, weake, blynde, pooze, sinfull, & a myserable dwer, as concernynge the flesshe. Mat.16. Apoc.12. Iacob.4. Mat.23. Apoc.18.

8 But thou arte she that hath kept my sayings, and by such strength as I haue giuen thée, obserued also my lawes and commaundements. It is thou that haue stande by my trueth stedfastly, and not denyed my name in the time of troublous persecution. Wherefoze thou canst in no wyse perish befoze mée. Psal.83. Mat.5. Iohn.14. Apoc.2. Ephes.5. Luc.12. Act.4. Iohn.5.

Gala.4. Apoc.2. Apoc.18. 1.Thes.4. Apoc.2.

9 And as concernyng the wicked, behold howe I shall order them. I shal not only set thée cléere from the filthie traditions of that false congregatiõ or sinagoge of Sathan, but I will also take a certen from thẽce of the best learned, conuerting them from their errours and giuing them vnto thée. Which afore tyme called them selues Iewes or the chosen children of Abraham, and were not so in déed. They boasted them selues very much to be the anoynted Israelytes, the consecrate sonnes of promisse, and the holy spirituall people of God, lyke as the residue doth yet still to this houre, but they lyed full falsly. They were for that time false dissembling hypocrites, and cruell aduersaries to the trueth, as they companions are still.

Iohn.8. Rom.9. Gala.4. Iohn.14.

Mat.7. Mar.14.

Psal.56. Rom.11. Esai.60. Apoc.21. Mat.15. Iohn.4. Act.2.

10 Be sure that these will I so inwardly moue and effectuallye prouoke, that they shall come vnto thée, to be of thy congregacion. They shal gladly submitte them selues to thy doctryne, they shal worship God not

in

in outward shadows with bondage, but in spirite and truth with lyberstie. At thy fæte, after thy holsome instructions and godly admonicions.

11 And where as they haue thought thæ afore tyme of me to bée hated, when thou hast bæne in persecutiõ, they shall nowe well perceyue and know (my spirite speaking in thæ, and such heauenly secrets comming from thæ) that thou standest much in my loue, & art greatly in my fauour.

12 And for so muche as thou hastte cõstantly holden and manfully stand by that word for the which I haue suffred much not only in mine own fleshe, but also in thæ and in other my seruauntes, for no aduersitie falling from it, I will preserue thæ in the houre of temptation. Thou shalt for no violence decline from ỹ truth, thou shalt for no tormẽt forsake the veritie. So mightie a stomake and so strong an hearte shall I giue thæ for the time of thy temptations, that thou shalt not be once moued.

Psal. 78. Sapi. 5. Act. 2. Iohell. 2.

Hier. 31. Iacob. 1. Iohn. 19. Luc. 23. 1. Cor. 12. Luc. 21.

Hier. 5. Apoc. 11. Psalm. 1.

13 For no doubte of it, thys fierce

Mat.12. 1.Iohn.2. 2.Pet.2. 2.Tim.4.

temptation and cruell handeling of the boystuous Antichristes, Mahomet standing in the way of sinners, and the Romish Pope sitting in the most pestilent seate of errours, will come vpon all the world by execrable sects of false Prophets, lyars, hypocrytes, blasphemers and teachers of diuelish doctryne, to tempt and allure them, which dwell here vpon earth, some-

Act.20. Iude 1. Rom.3. 1.Pet.5. Apoc.22.

tyme by flattering promotiõs, some-tyme by threatnings and penalties, to renounce that veritie, and denye that word, to the vtter dampnation of their soules.

14 But in any wise take hede and

Iob.14. Mat.5. 1.Cor.16. Luc.6.

watche in prayer, for I come shortly as a righteous iudge giuing to euerie one according to their hartes inuencions. Consider the life but short in this world, & the rewarde great, if thou perseuere in thy Christen-profession. Holde faste that godly fayth which thou hast taken, with hir holsome fruites.

15 Sticke sure to that heauenlye word which thou hast receyued, least

thou

thou falling from it lose the crowne prepared for thée. I haue done my parte, I haue chosen thée to eternall lyfe, and promised thée, inheritaunte thereof without thy deseruinges, beware now least thou lose it by apostasie, and least an other take it from thée by doing the fruites thereof. Iacob.1. Iohn.17. Rom.8. 2.Pet.2. Mat.21. Rom.8.

16 Desire my spirite to strengthen thée that thou mayest perseuere, and stand fast. For that faithful seruaunt and mightie souldier, which continueth in that veritie to the ende, will I set vp for a stronge pillar and sure butteras in the temple of my God, which is the church or faithfull congregacion of my heauēly father, prefigured by the temple of Salomon at Hierusalem. Ephes.9. Mat.10. Act.6. Hiere 1. Ephes.2.

17 And so strongly will I build him vpon the harde rocke, that hée shall stande alwayes and neuermore bée remoued. No more shall hee be aforener nor a straunger, but a cytizen with the saintes, and of the household of God moste surely grounded vpon the foundation of the Apostles and 3.Reg.6. Mar.16. Mat.7. Ephes.2. Iohn.15. 1.Cor.3. Eccles.3. Iohn.20.

Prophetes.

18 And I shall wryte vpon him to his singular commoditie, the name of my God and father almightie, and the name of the beautiful citie of my
Apoc.21. God also, called new Hierusalem, renued in the spirit. Euermore shal he
Rom.1. Math.25. Iohn.15. 2.Cor.6. Ephe.2. Iacob.1. Tit.3. Iohn.3. Rom.8. be called a seruaunt of the Lord, an Apostle or witnesse of God, a lambe of Christes folde, a shæpe of his pasture, a braunch of his vyne, a member of his church, and impe of hys kingdome, a citizen of heauen, and an inheritour of euerlasting lyfe.

19 And all this commeth not from beneth, it riseth not of his good workes, merites, nor deseruings, but it commeth out of heauē from my god. It is only his goodnesse, grace, lyberalitie, forgiuenesse, pittie, & mercie.

20 I will also garnish him, & beautifie him with my newe name. Ya shall euermore for hys faythes sake be called the sonne of God, and ryse at the latter day in full glorie incorruptible, immortal and clære, in perpetuall peace and concord.

21 Ye

21 He that hath by the gifte of God an eare, let him consider wherefore he hath it, and apply it to the right vse, discretly waying what the holye Ghosts mynde is to the christian congregations in these heauenly premonishments. Iohn.1. 1.Cor.15. Apoc.22. Mar.4. Apoc.2. Rom.8.

THE TEXT.

1 And vnto the Angell of the congregation, vvhich is in Laodicia, vvrite. 2. This saith Amen, the faithful and true vvitnesse, 3. the beginning of the creatures of God. 4. I knovv thy vvorkes, that thou art neyther cold nor hote. 5. I vvould thou vvere colde or hote. 6. But bicause thou arte betvveene both, and neyther colde nor hote, 7. I vvill spevve thee out of my mouthe. 8. Bycause thou sayest thou arte rych and increased vvith goodes, and hast ueede of nothing, and knovvest not hovv thou arte vvretched and myserable, poore, blynd, and naked. 10. I counsell thee to buye of mee gold tryed in the fyre, 11. that thou mayst be rich, and vvhyte raiment, that thou maiest be clothed, 12. that thy filthie nakednesse doe not appeare. 13. Anoynt thine eyes vvith eye salue, 14. that thou maist see.

THE PARAPHRASE.

1 And now laste of all my deare friend

Iohn.19. friend Iohn(sayeth the Lord Iesus) forget not to admonish by the hande writing also, the elder of the Christen congregation which is in Laodicia, a notable Citie of the Asianes, which pretendeth to be a iust people or a companie to whom fayth is rekened for righteousnesse, and are nothing lesse. In the sight of men they appeare good, and their workes séeme glorious, yet are they before God no sincere Christians, but dissembling hypocrites in déede.

2. Tim.2. Psal.144. Iohn.14. Apoc.19. Apoc.21. Eccle.1. Iohn.1. Iacob.1. Phil.2.

2 Cause them to knowe certainely that this is the charytable warnyng of him, which coueteth all things to be well, perfecte and good, and is in verie déede a witnesse faithfull and true, yea, the eternaall veritie it self, for that they shoulde giue the more creadite to his sayings.

3 Moreouer hee is the orygynall beginning, not only of the creatures for so much as hee was that worde by whome God created all thinges in the beginnyng, but also of the creatures of God, for so much as he be-

come

commyng flesshe in this latter age restored them agayne to the peace and fauour of God, for ỳ they should euermore seeke vnto hym in theyr nede as to the verie fountayne or well spring of all goodnesse.

4 Thy workes are euidently open before me (sayth that Lorde) and I know them in their kynd. I see thou arte neyther cold nor hote. Thou art neyther a full infydell, nor a full beléeuer, neyther a perfecte pagane, nor a perfect Christian. Thou arte neyther constant in the faith, nor yet all without faith. Outwardly thou arte hote, but within thou arte colde as yse. Inwardly thou abhorrest ỳ word of God, yet doest thou not outwardly condemne it.

Mat.11. Iohn.4. Hebr.4. Prou.24. 2.Pet.2. Gala.3. Rom.2. 1.Cor.13.

5 I would thou were eyther colde or hote, eyther a Christian or none at all, eyther a perfect loner of the veritie, or els a full hater of it, and not a dissembling hypocrite as thou arte, iudging euill good, and good euill, calling darkenesse light, and light darknesse, making sower swéete, & swéete

Phil.3. 1.Tim.1. Gala.2. Act.20. Iude 1. 2.Pet.2. Esai.5. 1.Tim.4.

sower.

sower, allowing fables and lyes, and contempning the wisdome of God. None is so farre from the kingdome of heauen as is a false Christian. Much soner is he conuerted to the trueth that is all colde or all without fayth then he that vnder the colour and pretense of Gods lawes maintayneth errours and lyes.

Mat.3. Luc.3. 2. Tim.4. Iohn.16. Luc.18. Gala.4.

6 For so much therefore as I fynd thée betweéne both, and neyther of both, halfe colde, halfe hote, and neyther fully cold nor hot, neither faithfully giuen to Gods worde nor all whole without it, but a false glosing hypocrite.

Apoc.2. Mat 25. Rom.1.

7 I will begin to vomet thée as a morsell out of season, and spewe thée out of my mouth as a thing out of kynde. Thou shalte not be disgested. Neyther shall my worde allow thée, nor my promisse admitte thée to rest with Abraham Isaac, and Jacob, in the kingdome of heauen. But thou shalt be throwne forth into exteriour darkneſſe, where as shall be wéeping & gnashing of téeth. I will caste thés

Iohn.18. Mat.8. Iohn.12. Mat.22. Mich 3. Luc.9. Hebr.6.

thée out, detest thée, and abhorre thée. Luc.18
For much worse are they that abuse Eccle.7
or dispyse the gift of God, then they Apoc.18.
which neuer receyued it.

8 Thou pratest very sore of thy ryches, thy merytes, good dédes, and deseruings. Thou boastest thy selfe much of thy increase in goodnesse by déeds of supererogation and workes more then néede. Yea, thou arte not ashamed to thinke thy selfe so greatly to abound in learnyng, wisedome, rightuousnesse, and holinesse, that all hath néede of thée, and thou of none, sellyng to the wretched Idiotes of the world, thy masses, thy dyrges, thy fastings, thy memories, thy knéelings, thy crouchings, with other idle obseruations. Matth.23 Luc.11 Iohn.2 Soph.2 Apoc.18 Amos.5 Eccle.1.

9 But thou remembrest not that thou arte wretched of thy self, & wicked of thyne owne nature. Thou considrest not ý thou art myserable and sinfull in thy lyfe, poore without vnderstãding & knowledge, fœble without the strength of Gods spirit, blynd without tudgement and fayth, and na- Psal.143. Prou.14 Rom.5. Ephe.4 Apoc.16.

naked without veritie and all good Christen workes.

10 I charitably therfore admonish thee to remember thy selfe. I counsel thee also as one mynding thee good, to bye of me golde tryed in the fyre. Come vnto me with faith, and aske in the feruentnesse of soule. If thou be feeble harted, say: Lorde increase my fayth. Desire my heauenly word to thy comforte, with vnderstanding to perceiue it and know it. It is treasure much more precious then golde, it is swœtenesse more dulcet thē honie. And tryed it is most pure and cleane by the holy Ghost. Thou shalt haue it without payment. Thy good harte shall only suffyse mee.

Mal.55. Mat.7. Luc.17. Iohn.19. Psal.18. Eccle.23. Mala.3. Esai.52. Prou.23. 1.Cor.4.

11 Diligently procure it that thou mayest be riche in fayth and righteousnesse, in ỹ merits of Jesus Christ, and in the fauour of God by them, and that thou mayest be cloathed in white rayment of innocencie & cleanesse, not only before men, but also before God.

Apoc.7. 2.Pet.3. Rom.12.

12 Be neuer without veritie, fayth, righ-

righteousnesse and charitie, with other giftes of the holy Ghost, least the filthie nakednesse of hypocrisie, and sin, for all thy paynted colours appeare to thy confusion. Let thyne owne dyrtie merites alone, & decke thée with the precious deseruings of the sonne of God, that thou mayest haue thy sinnes wyped away, clérely forgiuen, couered, and neuer more imputed vnto thée by him.

Gala.5. 2.Cor.5. Apoc.17. Esai.64. 1.Pet.1. Psal.31. Rom.8.

13 And to auoyde the blyndenesse, sée thou anoynt thine eyes, thy mind or affection, thy iudgement or knowledge, with the eye salue of clerenes which is Jesus Christ, the swéete smelling oyntment of health.

14 Consider ý he alone was borne for thée, and dyed for thée. And take him for thy only wisdome, satisfaction, holinesse, and redemption ý thou mayst hereafter sée. Let this precious lycour take from thine eyes all filthie corruptiõ: and whatsoeuer thou shalt hereafter do in word or in déed, doe all in the name of that Lorde, gyuyng thankes vnto God the fa-

Psal.18. Iohn.8. Cant.1. Esai.63. Act.4. 1.Cor.1. 1.Iohn.2.

Ephe.1. Coloss.3. Hiere.17.

ther by him. For he is the salue that shall heale thée, and the lighte that shall cléere thée.

THE TEXT.

1 As many as I loue, I rebuke and chasten, 2. Bee feruent therefore and repent. 3. Behold I stand at the doore and knock, 4. If any man heare my voice and open the doore, I vvill come in vnto him, 5. and vvil suppe vvith him, and he vvith mee, 6. To him that ouercommeth vvill I graunt, to sit on my seate, 7. euen as I ouercame and haue sitten vvith my father on his seate, 8. Let hym that hath eares, heare vvhat the spirite sayeth vnto the congregations.

THE PARAPHRASE.

Prou.3. Gene.18. Hebre.12. 1.Cor.11. Esai.5. Luc.6. Rom.1.

1. So many as I loue, I rebuke earnestly, least they shoulde perish with the wicked. And those that I fauour I chastē in this life, least they should be dampned for euer. Woe is ỹ man that hath of me here neither chastisement nor rebuke, but is left without restraynte, wallowyng in the concupis-

cupiscence and desires of his flesshe. A great signe it is of the indignation of God, where as the other is an euident token of loue.

2 From henceforth therfore be feruent in the trueth. Earnestly embrace it, kéepe it, and follow it. Abhorre thy olde superstitions, and repent from the harte that thou hast béene so longe neyther whotte nor colde. Iacob.5. Ephe.4. Apoc.2. Cant.5. Rom.8.

3 Beholde I stande at the dore of thy harte as one ready to helpe thy weakenesse. And I knocke at ỹ portall of thy conscience as one ỹ would gladly comfort thée, I send forth my heauenlye worde to succoure thée, lighten thée, raise thée vp, & saue thée. 2. Thess.2. Psal.106.

4 If any man with a glad harte wil heare my voyce, or the true preaching of my word, and opē the dore of his fayth, thankefully to receyue it, I wil come in vnto him, enduing with all spirituall delights, as righteousnesse, peace, loue, and ioy in the holy Ghost. Iohn.10. Mar.16. Iohn.14. Galat. Luc.8.

5 Yea to hym shall I make many-

Iohn.15. Luc.14. Math.8. 1.Cor.2. fect as to my friend the hidden mifte-ryes of the ſcripture, and ſecret coũ-ſels of my father. And he ſhall final-lie ſuppe with me and with him in the eternall habitacle of God, where no harte can eſtæme what hee hath prepared for them, that loue him.

6 That man which through ỹ earneſt zeale of Gods trueth diſtroyeth hypocriſie, and ouercommeth ſin, wil I admit to reigne with mæ in the kingdome of my father, and graunt him to ſitte with me in the ſeate of euerlaſting peace, as a dære member of myne owne body, declaring him a tryumphaunt conquerour in mæ, ouer dampnation, hell, death, and the diuill, in a glorified nature.

1.Iohn.5. Dani.2. Apoc.21. 1.Cor.6. 1.Cor.15. Rom.8.

Epheſ.1. Iohn.12. Apoc.21. Math.13. Phil 3. Epheſ.1. 7 Euen as my ſelfe was before, ſitting with my celeſtiall father in the ſeate of his eternitie. And to haue with mæ that health, that bleſſyng, that ioye, that victorie, that honour, power, and glorie, that I haue.

8 Let him that God hath giuẽ eares vnto, apply them to his mynde, and marke what the ſpirite hath hære

ſpoken

ſpoken to the Chriſten cõgregatiõs, for therevpon reſteth his lyfe, or his death, his ſaluacion or his dampnation.

The fourth Chapiter.

THE TEXT.

1 After this I looked, and behold a dore vvas open in heauen, 2. and the firſt voice vvhich I hearde vvas as it vvere of a Trumpet, talking vvith me, vvhich ſayd. 3. Come vp hither, and I vvill ſhevv thee thynges, vvhich muſt be fulfilled hereafter. 4. And immediatly I vvas in the ſpirite, 5. and behold a ſeate vvas ſet in heauen, and one ſat on the ſeate, 6. And hee that ſate, vvas to looke vpon lyke vnto a Iaſper ſtone, and a Sardine ſtone. 7. And there vvas a reyne bovve about the ſeate in ſighte lyke a Smaragde. 8. And about the ſeate vvere. xxiiij. ſeates. 9. And vpon the ſeates. xxiiij. elders ſitting, 10. clothed in vvhyte rayment, 11. and had on their heads crovvnes of golde. 12. And out of the ſeate proceeded lyghtnings, and thundrings, and voyces. 13. And there vvere ſeuen lampes of fyre burnyng before the ſeate, vvhich are the ſeuen ſpirits of God, 14. And before the ſeate there vvas a ſea of glaſſe lyke vnto Chriſtall. 15. And in the middeſt of the ſeate and rounde a-

bout the seate, vvere foure beastes, 16. full of eyes before and behynde.

THE PARAPHRASE.

I

Apoc.1. Iohn.13. Psal.120. 1. Thes.5. Eccle.43. Ezech.1. Act.14. Luc.24.

After thys speciall iniunction of my Lorde and maister Jesus Christ (sayth saint John) I did cast vp mine eyes towards the skye lifting vp my hart to giue thankes vnto God. And anon as I seriously beheld the face of the fyrmament or maiestie of Gods worke, I saw a dore open in heauē. Which was a significatiō to me, that God mynded to opē certain high misteries of the scripture, & hidden secretes concerning his kingdome or church vnto me his simple seruaunt.

Ezech.3. 2 And the first thyng that ascertay-

ned

ned me of the same from thẽce, was a mightie great voyce as it had bene the stoute noyse of a Trompe, or the vehement blaste of an horne. The which voyce though it were fearfull vnto my flesshe (as commonly ỹ cõmaundement of God is) yet was it solatious vnto my spirite, for so much as it familiarly talked with mee, and sayde these wordes.

Psal.28. Esai.18. Iohn.6. Mat.6. Hier.31.

3 Come thou vp hyther. Suspende thyne owne wil, wit, studie, practise, and iudgement. Condempne ỹ thou hast of nature. Lift vp thy self aboue thy self, ascend in soule by the spirite and power of God, and I will shewe vnto thée thinges wonderfull, and such as must without fayle be fulfilled in euerie poynte hereafter by the vnuariable ordinaunce of God.

Ephe.5. Col.3. Phil.3. Gala.5. 1.Cor.12. Apoc.1.

4 And as it had bene in a thought, I was sodenly by the Lordes power taken vp. I was in the spirit in dæd, secluded frõ all carnal imaginatiõs.

5 And anon I was ware of a beautifull seat prepared in heauen, which moued mee to consider that before

Rom.8. 2.Cor.12. Psal.44.

Sapi.9. Ephes.1. Iohn.14. Psal.77. Act.7. 2.Reg.7. Luc.7. 1.Cor.6.

the constitution of the world almighty God had appoynted by his spirite to raygne in his faithful church. For I sawe that one sate vpon ỳ seate, as vpon the beautifull throne of his glorie. No where els raigneth God but among his chosen people. Hee dwelleth not in Temples made by hand, he resteth not in houses of mãs preparation. Is the kingdom of God any where els thẽ within man? Hath God any Temple that hee more fauoureth then mans faithfull harte? 6 And he that gloriously sate vpon that comely seate, was lyke by all similitude to a Iasper stone, and resembled also a precious stone called a Sardine. Betokening that his raign is durable & strong, his power firme and invariable, his glorie clære and precious, and that he him selfe is as the red Iasper beautifull and orient, and as the grœne Sardine, freshe, fayre, and neuer fading, that man shuld euer be desirous of him. Whose will to consider is our felicitie, and whose pleasure to folow is our perfect-

Esai.54. Ezech.28. Dan.7. Psal.44. Dan.4. Abacuc.3.

fectneſſe.

7 And there was a fayre raynbow about that glorious ſeate, in ſighte like a ſmaragde or an Amarald ſtone. Which ſignifieth his perpetuall couenaunt of peace & lous to all them that haue fayth, which are ſo deare vnto him as is the apple of hys owne eye, or as that thing which hee deſyreth moſt. And no leſſe precious the ſayde couenaunt is, then the freſh Ameralde with his amorous hew and beautifull ſhewe of loue, that wee ſhould the rather couette it. For nothing is more auydyouſly to be deſyred, then is the ſweete peace of God.

Pſal.16. Sapi.15. Luc.6. The raine bow is the couenaunt. Zacha.2. Pron.8. 1.Reg.3. Ezech 28. Iohn.16. 2.Cor.13. Phil.4.

8 And about that excedyng fayre ſeate or empyre of the Lorde, were xxiiij. other meane ſeates appointed, which put me anon in remembraũce of charitie, pacience, ſtedfaſtneſſe, loue, ioy, peace, temperance, iuſtice, knowledge of god, mækneſſe, & other fruites of fayth, with innumerable giftes of the holie ghoſt, wherein the ſeruauntes of God hath afore tyme and ſtill doeth continually reſt.

The.xxiiij ſeates are vertues. Gala.5. Eſai.11.

Apoc.5. Mat.19. Hebr 11. Eccle.45. Epheſ 4. Mat.19.

elders, or notable auncient men ſit-ting. Which ſeemeth vnto me to be Abell, and Noe, Abraham & Dauid, Moyſes and Helyas, Joſeph & Iohn Baptiſt, the Prophets and Apoſtles, the Preachers & Martyrs, with ſuch other lyke. To whom Chriſt promiſed in the regeneration to ſitte with him vpon xij. ſeates, iudging the xij. tribes of Iſrael. Theſe ſet numbers in ỹ ſcripturs of xxiiij. or of xij. & ſuch lyke, noteth certaintie in ỹ promiſſe of God towards them which are in themſelues without number.

Numbers in the ſcriptures. Dan.7. Apoc.7.

10 And the forſayd elders or men of rype diſcretion, were cloathed in white rayment or apparell of innocencie according to the commaundement of the holye Ghoſt. For their works were pure and cleane before God, ryſing only of fayth, and were neuer defyled with the filthie traditions of men.

Hebre.11. Apoc.14.

11 They had alſo vpon their heads as myghtie rulers, and gouernours, crownes of fyne golde, in token that they had heere the gouernance

What are mēt by the crownes.

in

in his worde, and shall hereafter be partakers with Christ in his heauēly kingdome and glorie.

12 Great is the maiestie of ỹ trone of God, and the power muche. For from his heauenly seate into the vniuersall world procēded lightnings, and thunderings, and voyces, which are the manyfolde and dyuers respectes of his worde. For a fearfull lightenyng it is when it rebuketh, throweth downe, and condempneth the sinner. It is a terrible thundering, when it feareth, threateneth, and commaundeth thynges contrarie to the flesshe. And it is a solacious voyce agayne when it rayseth, relæueth, and quickeneth the desolate conscience with comfortable promises. And full is all the scripture of these, which commeth from Syon, and the swæte worde of God whyche commeth from Hierusalem.

Ezech.ij
Psal.96.
Apoc.16.
Zacha.6.
Act.2.
Iohn.16.

Psal.118.
Rom.16.
Iohn.6.
Esai.2.
Iohel.2.

13 And there were seuen lampes of flamyng fyre burnynge before the sayde trone of God, which are the seuen

Cant.5.
Esai.11.
Zacha.4.

Zacha.3. Apoc.5. Iohn.15. seuen ſpirites of God, or the vniuerſall giftes of the holie ghoſt, prefigured in the ſcriptures by the ſeuen lightes of one Candelſticke, the vij. eyes of one ſtone, and by vij. hornes and eyes alſo of the lambe. Theſe ſhewe light euermore before Gods ſight. The church without them in no wyſe can be the trone of God.

Ezech.47. Apoc.1. Iohn.14. Pſal.11. Mala.3. 14 And before the ſayd ſeate, there was as it had bene a ſea of glaſſe, a plentifull vnderſtanding of the veritie, fyrſt giuen vnto Chriſt by the father, and then vnto the church or congregation by the ſpirite of Chriſt. And this ſea was lyke vnto a Chriſtall clere, beautifull and pure, without any corruption of humaine fantaſies.

Mala.3. Ezech.1. Ioannes bagthorpe. Albertus & alii. Ezech.10. Dani.3. 15 In the middeſt of that heauenly ſeate, & in the circuite of the ſame, were iiij. beaſtes ſene, of diuers nature and ſhape, not ſignifying the iiij. greater Prophetes, nor yet the iiij. Euangeliſtes (as no ſmall number of doctors hath fantaſied) but rather ỹ vniuerſall number of all faithfull

ful belæuers, & earnest setters forth of the veritie in the foure quarters of the whole world. And this may be gathered by the noyse of their wings in Ezechiel by their crying of sanctus sanctus, sanctus, & by their shewing of mysteries of the opened seales of the booke, as hereafter foloweth. By whom are to be vnderstande the sincere openings of Gods word, and the continuall praysing of his glorious name. These beastes are in the middest of the seate or congregation of God, when they teach them and exhorte them to persist in the trueth. They are also in the circuite of the same, when they diligently labour to defende them from the doctryne of diuils, and errours of hypocrites.

Ezech.1.
Esai.6.
Apoc.5.
Franciscus Lambertus
Georgius æmilius.
1.Pet.5.
Ezech.3.
1.Tim.4.

16 These beastes were full of faire eyes before and behinde. Which is a clære knowledge in the mysteryes of Gods word. The sincere fauorers of Gods heauenly truth doth see many wonderful things, and know many secrete marueils, not only concerning matters past, but also of iudge-

Ezec.1.
Iohn.15.
Math.13.
Luc.8.
Iohn.8.
Haymo.
1.Cor.2.
Iohn.6.
Iohn.16.

ments

ments to come. So many eyes haue they, as they haue perceyued veryties. For they once made spirituall by fayth, discerne all thinges. They are taught of God. And ỹ holy ghost doeth lead them into all trueth.

THE TEXT.

1. And the first beast was lyke a Lyon. 2. The second beast lyke a Calfe, 3. and the third beast had a face lyke a man, 4. and the fourth beast was lyke a flying Egle. 5. And the foure beasts had eche one of them sixe wings. 6. And round about without and within they were full of eyes. 7. And they had no rest neyther day nor night, saying: Holy, holy, holy is the Lorde God almightie, which was, and is, & is to come. 8. And when those beastes gaue glorye, and honour, and thankes to him that sate on the seate, which lyueth for euer and euer. 9. The xxiiij. elders fell downe before him that sate on the trone, & worshipped him that lyueth for euer, 10. and cast their crownes before the trone, saying. 11. Thou art worthie Lord to receyue glorie and honour, and power. 12. For thou hast created all things, and for thy willes sake they are and were created.

THE

THE PARAPHRASE.

1 These iiij. beastes hath iiij. diuers exteriour similitudes, which are not els but the outwards tokens, testimonyes, and signes of faith, or the fruitfull workes thereof only proceeding. For fayth is neuer without hir holesome fruites. The first beast was in similitude lyke vnto a Lyon, strong and mightie in power: And that are they which hath layde asyde the olde man of sinne with his feeble fayntе workes, and conuerted them selues into ỹ ghostly image of Christ, which is the mightie stronge Lyon of the Tribe of Juda, for that they myght haue the victorie ouer sinne.

Ambrosius
Ansbertus.
Rom.3.
Gala.5.
Prou.30.
Prou.28.
Col.3.
Rom.8.
2.Cor.3.
Apoc.5.

2 The seconde beast was fashyoned lyke vnto a Calfe, much vsed in the olde lawe to bee offered vp in sacrifice. And suche are they, which forsaking them selues and mortifying the corrupte lustes of theyr flesshe, doeth walke in a newe Christian lyfe, and offer vp them selues vnto God as a liuyng

Esai.11.
Exod.29.
Gala.5.
Col.3.
Rom.6.
Rom.12.
2.Tim.4.

lyuing sacrifice, readie to suffer all kyndes of persecution and death for his names sake.

Eccle.8. Hebr.12. Rom.8. 1.Cor.2. 2.Cor.10.

3 The third beast had a face in fauour lyke a man, hauing reason, wit, and discrecion. And those are they which through pollicie of fayth and prudencie in the spirit, so wysely and discretely order them selues in that they goe aboute, that nothyng is against ỹ glorie of God, but al things worketh for the best in them.

Iob.9. Hiere.49. Rom.6. Phil.3. Col.3. Hebre.10. 1.Cor.10.

4 The fourth beast was lyke vnto a flying Egle, which buyldeth hir neast very highe in the harde rocke stone. Which are those godly persõs that liuing hære in this mortall bodie, by the counsell of the holy Ghost haue their conuersation in heauen. They sæke for those thinges which are aboue, where as Christ is sitting on the right hand of God. In whom only as in the sure rocke they buylde all their whole hope and trust. By these foure similitudes is the true congregation of God knowne from the painted sinagoge and coũterfait

Anthertus & Haymo. Apoc.2.

church

church of Sathan glozifyng hir selfe in vaine glozie, pompe, crueltie, rape, simonie, lyes, hatred, sectes, murther, Idolatrie, sedition, and tirannie, with other fruites of the flesh, whose God is their bellie, and theyr ende damnation. And though these iiij. similitudes be diuers, yet doe they respect one congregation after Ezech. which euer moze applyeth all. iiij. vnto one beast. And euerie one of the sayd iiij. beastes had. vj. winges about him.

Apoc. 18.
Gala. 5.
Phil. 3.

Lambertus
Ezech. 1.
Ezech. 10.

5 The winges whereby Gods people are rayled vp vnto him, is fayth, hope, charitie, iustice, mercie, & veritie, with such other vertues as euer moze accompanyeth them. By these are they lifted vp vnto heauenlye thinges. By these auoyde they the common mischienes of the wozld. By these obtayne they a plentuous quyetnesse in God, abyding their sauiour and redéemer Jesus Chzist. And wher as in Ezechiell the sayd winges appearing but iiij. are here founde sixe, we may gather this. That the gospel now published, the giftes of the holy

Bsay. 6.
Bsay. 40.
Hebr. 12.
Gala. 5.
Ephe. 1.
Iohn. 15.
Rom. 2.
Tit. 2.
Ezech. 1.

ghost are moze high, plentifull, and o-pen vnder chzist, then afoze time vn-der Moyses.

6 Round aboute them without and within the sayde beastes were ful of eyes. The seruants of the Lozd hath Godly wisdome and knowledge eue-ry where inwardly to consider hea-uenly things durable, sure, and per-fite, and neuer to perish. Outwardly agayne to iudge earthly things coz-ruptible, wzetched, and vaine, and shoztly to be ended.

Rom.8. Iohn.1. Ezech.10. Psal.14. 1. Cor 2. Apoc .21. 3. Reg 3. Eccle.1

7 Neither day noz night could the sayde beastes cease from the pzaise of their Lozd God, saying: Holy, holy, holy. Oz blessed art thou almightye father, blessed art thou almightie sonne, blessed art thou almighty holy ghost, distinct thzée persons in trinity, and in substaunce one Lozde God al-mighty, which was without begin-ning, and is of him selfe onely, and shall be foz euer, & euer, euerlasting. And what is this els but ỹ the righ-teous feruently epzayinge, geueth continuall thankes vnto GOD

Psalm.33. Esay.6. Athanasius Augustinus Fulgencius, Apoca.1. Esay.44.

reioysinge

reioysinge amonge them selues in psalmes, in hymnes, and in spirituall songes, prayinge hym euermore in their harts. Primasius Apher. Colo. 3.

8 And when those .iiij. beastes, or faithfull, feruent, sincere, and pure beleuers heere beleeuing in the flesh, gaue glory, honour, and thanks from the .iiij. quartes of the earth, in professing the verity, in teaching it vnto other, and in liuinge accordinge to the same. And that vnto hym which sate on the seat, which is god almighty reigning ouer that congregation, which lyueth for euer and euer and hath of his kyngdome none end. Robertus Tuitiensis. Essay. 11. Psalm. 48. Esa. 6. Exod. 15. Luc. 1.

9 Anone stepped forth the .xxiiij. elders, or the whole, perfit, and vniuersall number of them which hath rested in the Lorde, and they with all meekenes fel down before him which sate on the throne. They submitted themselues vnto hym, acknowlegeinge him for theyr onely Lorde. They worshipped him also with dew reuerance, & gaue high thankes vnto him, as vnto their eternal liuing god. Apoca. 5. Albertus Magnus. Psalm. 82.

Gregorius magnus. 1. Cor. 1. Tit. 3.

10 Yea, finally they threwe downe their crowns before the throne of his eternal maiestie. They cõfessed their owne good workes, merites, and deseruinges to be nothyng at all. But their whole health, wisdome, knowledge, vertue, holines, righteousnes, and redemption to be onely of his liberall gift and vndeserued goodnesse.

11 And as men most highly reioysing they cryed vnto him, saying thus: It is thou (O Lord God, & most mighty creator) that is alone worthie to receyue all glory, all honour, and all thankes for that hath bene wrought, in heauen, & in earth, and none other els but thou.

Psal. 85. 2. Mach. 1. Rom. 11. Hest. 13.

12 For thou hast alone by thy vnsercheable wisedome created all things, and brought them forth out of nothing. And for the onely pleasure of thy will they are now at this present tyme in substance and fashyon, and were created of thée at the beginning, not onely to be at thy commaũdemẽt, but also to be euermore thãkefull vnto thée, and to laude thée, and

Iude 9. Psal. 103. Gen. 12. Hest. 13. Eccle. 3. Ioh. 1. Ephe. 1.

prayse

prayse thée for euer.

The fift Chapter.

THE TEXT.

1 And I sawe in the right hande of him that sate on the throne, a booke 2, written with in, and on the back syde. 3, sealed with seuen seales, 4. and I sawe a strong Angell preaching with a loude voyce. 5. Who is worthie to open the booke, and loose the seales thereof? 6. And no man in heauen nor in earth, neyther vnder the earth vvas able to open the booke, neyther to looke thereon. 7. And I wept much, bycause no man was found worthie to open & to read the booke, neither to looke thereon. 8. And one of the elders sayd vnto me: Weepe not. 9. Beholde, the Lyon which is of the tryhe of Iuda, 10, the roote of Dauid, hath obtayned to open the booke, and to loose the seuen seales thereof. 11. And I beheld, and lo, in the middest of the seat, and of the iiij. beastes, and in the middest of the elders, 12. stoode a Lambe as though he had ben killed, 13, which had seuen hornes, 14, and seuen eyes, which are the seuen spirits of God, sent vnto all the worlde. 15. And hee came and tooke the booke out of the right hand of him that sate vpon the seat.

The Paraphrase.

Apoca.4.
1.Pet.5.
Esa.6.
2.Peter.1.
Exod.32.
Esa.8.
Colo.1.
Apoca.10.
Rom.1.
Psalm.117

AFter the foresayde vysion I saw (saieth saint John) in the right hande, or mighty power and wyll, of hym that sate on the throne with maiestye, a wonderfull Booke, in the which both man and Angell were desirous to looke. This booke is Gods heauenly ordinance, containing not onely all, that hath bene created of God visible and inuisible, but also the vniuersall contents of the holy scripture. This boke hath the mercifull Lorde prouided, that men should knowe him, partly by his creatures, partly by his Scriptures. This booke he hath in his right hand. For heauen he measureth with his spanne, and the whole worlde he comprehendeth vnder his three fingers. In his hande or power is the vniuersal earth, bothe hills & valleyes. At his onely will & pleasure is the sincere vnderstanding of the scriptures, and true interpretacion of the same.

Esa.48,
Esa.40.
Psalm.49
Ioh.32.
Psalm.118,

2 This booke is written within & without. The world cõtayneth creatures visible and invisible, powers open & hidden, that men in thẽ should reade and understand that there is a liuing God, and that they should acknowledge him and worship him as the Lorde and creator of all. The holy scripture hath hir figure & history, hir mistery and veritie, hir parable & plaine doctrine, her night and day, her letter and sence, her voyce and word, her flesh and spirit, her shadow and cleare light, her death and lyfe, her law and gospell, her Moyses and Christ, to bring all men also vnto the knowledge of God. Colo.1. Rom.1. Math.10. Psalm.99. 2.Tim.3. Luke.8. Rom.13. Iohn.6. Gal.2.4. Iohn.1.

3 But that Booke is surely sealed with seauen stronge seales from the fleshlye vnderstanding of man, not hauinge the spirite of Christ, that he can neither vse the creatures of God a right, nor yet perceiue the Scriptures according to their true meanning. Muche hath the doctours fantasied of these seuen claspes or spearynges of thys booke, wythout the Esa.29. 1.Cor.2. Roma.8. 1.Cor.1. Ioannes Bacõthorp. Nicolaus Lyranus. Albertus.

Irenas. Albertus. Pſal.118. Prou.8. Mat.11. Rom.8. Iacob.1. Luke.10. Mat.13. Sapi.1.

authoritie of Gods woꝛd, calling the all maner of obſcurities & darkeneſſes. Where as in verie déed they are nothing els but the ſtrong and vnuariable decrée, oꝛ ſet diffinition of God, beſoꝛe the conſtitucion of the woꝛld, that none ſhould be able to read rightly therin, noꝛ know the iuſt meaning therof without the ſpirit of his ſonne, and vnles it be méekly aſked in faith. And this one decrée of god, ſo oft locketh vp theſe heauẽly ſecrets frõ mã, as it findeth hym carnall, couetous, wilfull, blinde, malicious, pꝛoude, and falſe, with ſuch other lyke. The number of ſeuen doeth onely reſpect the opening of the ſeales in all ages. Foꝛ in euery age hath God opened ẏ trueth vnto ſome Godly men by his ſpirite, with Abell and Enoch, with Noe and Sem, with Abꝛaham and Job, with Moyſes and Samuel, with Dauid and Helias, with Hieremie and Daniel, with Iohn Baptiſt & Peter.

Ioachim. Abbas. Gen.4. Gen.12. 2.Reg.16. Luk.3. Mala.2. 1.Cor.9. Act.4. Mala.2. Mat.5. Luk.6.

4 And I ſawe (ſayeth S. Iohn) a ſtrong Angell, which betokeneth euerie faithful miniſter of gods woꝛd,

coue-

coueting all men to be taught of god, and sending them only vnto Christ, for they are the Angels of the Lorde of hostes. Which Angell cryed with a loude voyce, with an earnest zeale of the glorie of God, and with a feruent desire of his neighbours health.

5 Who is worthie to opē this booke, and to vndo the claspes thereof? As though he should say, None but he alone. Séeke him therfore that he may open it vnto you, els are yée lyke alwayes to be blynde, foolishe, and vnlearned lyers before the Lord, séeme ye neuer so wyse, eloquent, and well learned in the sight of men. Psal.19. Psal.68. Mat.11. Ioh.9. 1.Cor.3. Hier.10.

6 And in déede no man was founde able to doe it, neyther in heauen, nor in earth, nor vnder the earth, yet was there a diligent search made, & many did attempt it. The Angels that by apostasie fell from God, when they were in heauen wrought maistryes about it. And in the earth héere, the Philosophers among the Gentiles, the religious fathers amōg ỹ Iewes, the Pharisies and Scribes, the law- 1.Esd.4. Gen.11. Esay.14. 2.Pet.2. Act.17. Iohn,1. Act.4. 2.Pet.2.

yers and prieſts, and amõg the Chri-ſtians, ỹ falſe Apoſtles & Antichriſts, the Sophiſters and Papiſts, ỹ ſectes, and ſcole doctors with all the worldly wyſe hath craftily compaſſed the thing. Yea the meſſẽgers of Sathan (whoſe dampnation is certayne) ſubtily to perſwade, and fraudelently to deceiue the innocent ſoules, haue alſo done their parte. But what hath followed? After their vayne enterpryſe, they haue bene ſo aſtonyed at the maieſtie or ſight of ỹ booke, that neyther were they able to open it, nor yet to looke therupon. So high were the myſteries thereof, ſo vnſerchable the iudgements, & ſo inueſtigable the wayes therevnto.

1. Iohn. 4. Rom. 3. Pſalm. 63. Hiere. 28. Eſa. 29. Prou. 25. 1. Cor. 1 Colo. 4. Rom. 11. Sapi. 9.

7 And I fell in ſore weeping (ſayth Sainct Iohn) muche dolour was it to my heart to ſee that none was found worthie, no creature able, neyther Angell nor man, good ſpirit, nor diuil, to open, and to read the booke, which is clearely to know the will of God therein, nor yet once to looke therevpon, that is ſincerely to perceyue the leaſt

Matth. 5. Eſa. 63. Apoc. 1. 19 Eccle. 8. Iohn. 14.

least veritie cõtayned therin. No creature vnderstanding could attayn vnto it. All were ignorant, all darke, all blynde.

8 And as I was thus mourning one of ỳ elders, euen Jacob by name, comforted mẽ with his prophecie of Juda, Esay, Micheas, & Esdras, bearing witnesse to the same.

Ose.4. Sapi.9. Isaie.56, Gen.49. Esa.32. Mich.5, 3.Esdre.3.

9 These with other ascertained me, that he was the Lyon of the Trybe of Juda, which should ouercome the world, & haue the victorie ouer death, and hell, for in deed they with Abraham sawe it a farre of, and much reioysed. He is the strong & inuincible Lyon that subdued the prince of this world, toke from him the pray, and hathe deuyded the spoyle.

Osee.13. Iohn.8. Heb.11 Iohn.13. Luke.16. Esa.11. Apoca.22. Luke.1.

10 He is the verie rote of Dauid, the ground and originall cause of all godly promises made vnto him of deliuerance, victorie, and raygne, and alone in him are they fulfilled. Only hath he obtayned by his death, resurrection, and ascension, to make open the hydden mysteries of thys booke,

Colo.2, Matth.28, Marci.16,

booke, or whole ordinaunce of God, and to lose the seuen seales thereof, or to take away the vniuersall impediments wherby the said booke could in no case be sene, as is carnalitie, ignorance, darkenesse, blindenesse, wilfulnesse, couetousnesse, malice, hypocrisie, lyes, with such lyke. So was it afore speared by the decre of God, that none could reade in it till he remoued the vntowardnesse from their heartes.

Luke.24
2.Cor.3.
Iohn.12.
Ephe.5.
2.Tim.4.
Ezech.36.
Iohel.2.

11 All this I beheld (saieth S. Iohn) and as I loked further, I sawe ẏ in the midst of the seate (which is ẏ vniuersall congregation of God) & of the foure beasts (which are the constaunt ministers of his worde) & also in the middest of ẏ auncient elders) whych hath bene ẏ sincere witnesses of hys veritie since the beginning.)

Esa.12.
Psalm.21.
Apoca.4.
1.Cor.4.
Psalm.106
Eccle.8.
Esa.63.
Hiere.11
Esaie.53.
Iohn.1.
Exod.12.
Esa.36.

12 There stood a fayre, meke, & most innocent Lambe, as though he had bene newly slain. I knew that Christ was this Lambe, for he was wounded for our offences, & toke away the sinnes of ẏ world. He was that mek

lambe

Lambe prefigured in the law whom the faithfull fathers so earnestly desired. Ye was that gentle Lamb that was caried away to be slayne, and that opened not his mouth before the shearer. This Lambe standeth vp euermore for vs before God, as our onely mediator, aduocate, peace maker, Sauiour, helper, counsellour, defender and teacher

Acto.8. 1.Iohn.2. 1.Timo.2 Heb.9. Math.23. Daniel.7. Psalm.74

13 This Lambe had seuen hornes, which betokeneth his stronge and infinit power, vertue, victory, kingdom, glory, bountеousnesse, and maiestie, with such lyke, and in the whole his vniuersall reigne.

14 Ye had also seauen eyes, whiche are all the powers, graces, & fruites of the holy ghost, called heere the seuē spirits of God, For so much as they are the singuler gifts of him whiche is his essenciall spirit. And them he hath sent by his apostles, & other godly preachers into ỳ seuen climates of the erth or vniuersal world, ỳ people w̄ them to be replenished. These are wisdome, vnderstandinge, counsell, strength,

Zacha.3. Esa.11. Apoca.1. 1.Cor.12. Marci.16. Ephe.4. Matth.28. Esa.11. Apoca.12. Gala.5. Ephe.5. 1.Cor.12. 1.Iohn.4.

strength, knowledge, pittie, & the feare of god. These are also loue, ioy, peace, pacience, gentlenesse, goodnes, fayth, meekenesse, long suffering, cleannes, and temperance, with diuersitie of tongues, interpretacion, prophecie, cures, healings, miracles, and iudgemsnt of spirits.

Phil.2, Ose,13, Luke,10, Esa,6, Math,15,

15 And the sayd Lambe came forth as one through meekenesse, hauyng victorie ouer sinne, death, & hell, & he reuerently toke the sayd booke from the right hand of him that sate vpon the throne. Which made me anon to consider that the heauenly father had giuen vp vnto him the whole admynistration of his spirituall kingdom,

Iohn,5, Math,28, Iohn,17, Phil,2, Math.25, Luke.24, Iohn,14, Iohn,16, Act,2. Mat,26, Hebr,10,

with all authoritie & power in heauen and earth, to open or to speare, to chose or to reiect, to take or to refuse, to saue or to lose, to rewarde or to dampne. For he it was that first opened the vnderstanding of men, that they might perceyue the scriptures. He it was that sent the holy spirite of God to deduce them into all veritie, and gaue them grace to instructe all

people.

people. Ye it is also ỳ shall thorowe them into euerlasting fire, with the diuil & his Angels that resist ỳ same.

THE TEXT.

1 And when he had taken the booke, the iiij. beastes and the .xxiiij. elders, 2. fel dovvn before the Lambe, hauing harpes, 3. & golden vialles full of odours (vvhich are the prayers of the Saincts) 4. & they sung a nevv song saying, 5 Thou arte vvorthie to take the booke, 6. and to open the seales therof, 7. For thou wert killed, 8. and hast redemed vs by thy bloud, out of all kinreds & tongs, and people, and nacions, 9. and hast made vs vnto our God, Kings, and prieستes, 10. and vve shall reigne on the earth.

The Paraphrase.

1 And when he had receyued ỳ sayd booke of the hande of God, with full authoritie and power, the iiij. beasts, or the present protestours of the veritie, here liuing in the worlde, and the xxiiij. Elders or auncient witnesses of the same, departed cleane from thys worlde, as were the olde fathers, the Patryarkes, Prophetes, and

Iohn, 5. Luk, 10. Heb, 11. Sapi, 5. Iohn, 8. Iphe, 2. Iohn. 8. Heb, 11.

Act.5. Apoc.4.22. and Apostles, méekly submitted themselues before the Lamb, much reioysinge in his triumphant victorye for them.

Act.3. Apoc.22. 2 They fell downe before him, they praysed hym, they worshipped hym, they gaue thanks and recogniſed him for their mercifull Lorde and Sauiour, hauing in their handes harmonious harpes, which there represented the melody of their faithfull soules, or the inward reioyce, that they had in faith of the eternal verytie of god. For that is the agréable concord and swéet harmony ỹ he most delighteth in. And as well had they harpes that were long afore Christe, as had they that folowed hym, the effecte of hys death being equall to them both. So wel reioysed Abraham, which saw him a farre of, as did John Baptill, which shewed him persent.

Apoc.15. Psalm.150 Esaie.66. Prou.23 Luck.10. 1.Cor.10. Esaie.53. Iohn.8. Iohn.1.

3 Each one of them had also in hys hand a golden viall full of swéete odours, whiche is a faithfull harte to God, full of swéete desires and wholsome prayers, whiles they liued here.

Zech.14. Daniel.9.

And

And these vessels of prayer, or harts of the faithfull beléeuers, couetinge mercy to themselues and all other, were very precious, pleasaunt, and beautifull in the sighte of the Lorde, which onely desireth the harte. Psalm.61. Math.5. Prou.17. Psalm.146. Prou.23. Apoca.14.

4 They sang also with their instruments a new songe of reioyce recordinge the great benefit of God. They vttered the glad tidinges of peace. They published the Gospel of Christ. They told of his comminge. They declared him present & past. This songe was euer new vnto flesh & bloud. It séemed very strange, yea and folish to the children of this worlde, yet is it the power of God vnto saluation for euery one that beléeueth. Now it is also for so much as it nothing alloweth in our aged man of sinne, but alwayes calleth vpon renouation in the spirite. Marci.16 Aggei.2. Iohn,1. Marci.1. 1.Cor.1. Rom.1. 1.Cor.5. Colos.3. Ephe.4.

5 This was the conclusion of that song. Thou alone swéete Lord (sayde they) art founde worthye to take the Booke to receiue power and administration of the kingdome of God. Iohn.19. Apoca.5. Lucke.24.

Esa.42. Ioan.16. Esa.53. 1.Cor.15.

6 Thou only art able to opē ỹ seales thereof, to take from vs all impediments of darknesse, hypocrisie, lyes, ignorance, wilfulnesse, blindnesse, and sinne, and to deduce vs into all godly knowledge.

7 For thou wert not only despised and wounded, but most cruelly slaine for our offences, whereby thou hast obtained our perpetuall peace, and attonement with god.

1.Iohn.2. Titum.2. 1.Petri.1. Esa.65. Psalm.105 Ioel..

8 Thou hast clerely redæmed vs ont all spirituall bondage by ỹ price of thy bloude, and by the vertue of thy passion and death, thou hast gathered vs together into one kingdom of God from all the nacions of the world, and hast chosen vs out of all kinreds, languages, & peoples of the vniuersall earth. Thou hast made vs also pertakers with thee in thy peculyer vnction, that we are now called Christians.

1.Peter.2. Psalm 44. Acto.11. Apoca 1, 1.Iohn.5n,

9 Thou hast annoynted vs Kinges by the gift of true faith, to haue victory ouer sinne, death & the deuil, and cōsecrate vs priests by ỹ grace of thy holy

holy spirite, to offer vp our selues and vndefiled sacrifice vnto our euerlasting God. So that we are now the chosen kinred, the kingely pristhode, the holy generation, the peculyer peple, that should manifest the workes of thē, which hast called vs out of darkneſſe into the meruelous light. Hebr.9. Rom.12. Exod.19. Deut.17 Esa.40 1.Pet.2.

10 And by the benifit of thy onely grace and goodneſſe we shall raigne prosperously on the earth, not hēre wher as is sorow, care, penury, scarsneſſe, and death, but our porcion shal be in the pleasant land of the lyuing, where as is the peace, ioy, tranquilitie, comfort, and life euerlasting. Apoca.22. 1.Iohn,2, 1.Cor.15 Psalm.141. Apoca.21.

THE TEXT.

1 And I behelde, 2. And herde the voyce of many angelles about the throne, and about the beastes, and the elders. 3. And I harde thousand thousandes, saying with a loude voyce. 4. Worthye is the Lambe that was killed, to receaue power, and riches and wisdome, and strength, and honoure, and glorye, and blessinge, 5. And all creatures, vvhiche are in Heauen, 6. And on the

earth,7, And vnder the earth,8, And in the sea,and all that are in them,heard I,saying, 9.Blessing,honour,glory and power, be vnto him that sitteth vpon the seate, 10. And vnto the Lambe for euee more. 11. And the fowre beastes said amen. 12. And the .xiiii. elders fell vpon their faces,13.and vvorshipped hym that liueth for euer more.

The Paraphrase.

Daniel.7, Math.18. Psalm.102. Luke.2,

1 Furthermoze saith Saint John, I saw an infinit host of Angels beholding the face of the heauenly father.

Hebr.1, Apoca.19 Rom.8. Tobie.5. Iudith.13. Psalm.90 Daniel.7, Hebre,12.

2 I heard also the voyce of a great number of them about the thzone of God,geuing laude and pzayse vnto hym,and about the beastes and auncient elders. Foz they are not onely the immediate ministers of God, but also the seruantes of those men, which shall be the heyzes of saluation. Where should they be els than? but about them that feare the Lozd, to see to them and pzeserue them in all their wayes, lyke as he hath geuen them in commaundement.

3 And the number of them was a thou-

thousande thousandes, or a number beyond our estimation. And they cryed with a loude voyce, signifyng in their sort no corporall noyse, but for so much as they are but spirits, but a vehement zeale of most perfect loue and reioyce for the glory of God, the victory of Christ, the redempcion, deliuerance, and helth of man. It betokeneth also their exceedinge gladnesse in the openinge of the veritie and conuertion of the sinner. Psal.103. Luke.2. Iohn.20. Luke.15. Daniel.4. Math.18. Esaie.53. 1.Cor.15. Iohn.17.

4 Worthy is the most méek Lamb (sayd they) which was cruelly done vnto death, and by his death ouercame the worlde, hell, death, and the deuill, to take vpon hym the title of all power, heritage, wisdom, strēgth, honour, glory, and blessing, and to be called of all creatures most mightye, most rich, most wise, most valiaunt, most worshipfull, most glorious, and most blessed, conueniente names for the king ouer al. Yea finally to haue the vniuersall authority in heauen and in the earth, to gouerne euery where, and al to be subiect vnto hym. Apoca.1. 1.Tim.6. Sap.3. Apoca.5. Psalm.23. Math.28. Ephe.1.

Gene.1
Pſalm.8,
Pſalm.148,
Baruch 3.
Daniel.3,
Gene.1,
Pſalm.148.
Deut.14
Heſter.13.

5 I hard alſo (ſaith ſaint John) all the creatures that God euer created as the angeles in heauen, the ſunne, the Moone, the planites, the ſtarres, the fyrmament, the fyre, the water, the ayre.

6 And all that was vppon the earth, as man, beaſt, foule, fiſh, mountaines, valleys. welſprings, floudes, windes, wethers, times, trées, herbs fruits.

7 And al that was vnder or within the earth, as rootes, wormes, ſerpentes, vermine.

8 And all that was in the ſea, or that moued in the waters, with all that are conteiued in theſe, eche one in his kinde saying.

Eſa.6.
1.Timo.1
Apoca.14.
2Tim.6.
Apoca.1.

9 The euerlastinge God, which ſytteth vppon the eternall throne, with power and maieſtie, be euermore bleſſed, worſhiptfull, glorious, and almightie.

Rom.8.
2.Cor.5.
Apoca.21

10 And vnto the Lambe (which is his onely ſonne Jeſus chriſt) be bleſſing, honour, glorye, and power from him for euermore, And in this al creatures

tures desireth no longer to be subdued vnto the vanitie of the wicked, nor yet to serue the same. But to be wholy deliuered from the bondage of corruption, and in libertie to serue the children of God, to the glorye of of hym that made them.

Hebre.12.

11 To this the fowre beastes or al the true seruants of God here liuing answered Amen, or so might it be in effect, as ye haue desired.

Psalm.134. Nehe.8. Hebr.11. Ephe 2. Apoca.7.

12 And the.xxiiij.elders, as, the patriarks, the Prophetes, the Apostles, with other that hath passed this life, fell downe flat vpon their faces, they submitted them selues.

Apoca.4. Math.3. 1.Iohn.5. Esa.65.

13 They worshipped, lauded, and glorysied him that lyueth for euer and euer, one God in three persons, the father, the sonne, and the holy ghost. This signified the Angels and Saindes euermore to be ioyous as any thinge is done in the creatures to the manyfest glory of God.

The sixt Chapter.

THE TEXT.

1 And I sawe vvhen the Lambe opened one of the seales, 2, and I heard one of the iiij. beastes say as it were the noyse of thunder. 3. Come, and see. 4. And I savve and behold, there was a whyte horse, 5, and he that sate on him had a bovve, 6. and a crovvne vvas giuen vnto hym, 7. and hee vvent forth cõquering, & for to ouercome.

The Paraphrase.

1

COnsequently (sayeth saint John) as I was beholdyng these wonders, I sawe that the Lambe (which is the sonne of God) opened the first of the seuen seales, declaring the first misterie of the booke. These openings betokeneth not onely the manifestation of Gods trueth for seauen ages of the world, but also for the .vij. seuerall times, and after vij. diuers sortes from Christes death to the latter end of the world. The first seale was remoued, and the mysterie there vnder contay-

Iohn.1, Apoca.15, Luke.4, Primacius Apher Ioachim Abbas

contayned, made open, when the Apostles & disciples of Christ aboũdãtly replenished with the holy Ghost, did cõstantly preach the gospel ouer the vniuersall world. Libertus Act. 2.

2 And at the openyng of the sayde seale (sayeth hée) I hearde one of the beasts in shape lyke a Lion, by whom are signified the strong witnesses of Gods veritie, by constancie of fayth resembling Christ the verie Lyon of the stocke of Juda, whose voice was mightie and strong as it had bene the noyse of a thundering, and vehemently it sayde vnto me. Marci. 16 Psalm. 18. Apoca. 4. Ezech. 1. Hiere. 1, Gene. 49, Psalm. 28.

3 Come hither and sée, drawe nigh and be taught, beléeue and thou shalt vnder- Acto. 2, Iohn. 1. Psalm. 33, Zachar. 6

vnderstand.

4 And anon I saw euidently that there was a white horse, which signifieth the Apostles and first disciples of Christ, for why the scripture doeth so call thē. These horses were white, they were made pure, rightuous, and cleane by Jesus Christ, and bare him by their preaching the worlde ouer. Such a whyte horse to the glorie of God was Pauls, whan he beare the name of Christ before the Gentiles, the Kings, and the children of Israell

Zach.10, Apoca.1. Psalm.50. Rom.10. Act.9. Gala.1.

5 He that sate vpō this white horse (which was Christ him selfe) had in his hande a bowe, which figured the hartes of the forsayd Apostles and disciples, out of whom he fiercely sit forth the arrowes of his word into his chosen people. Their hearts were in his hand, for þ his verities myght the more effectually passe forth, and the more surely lyght vppon hys elects. For without his spirit nothing could they doe.

Math.28. Act.15. Lucke.21. Amos.9. Eccle.10. Zach.9. Psalm.44 Iohn.15.

6 From God the father vnto hym

was

was giuen a crown of magnificence, honour, worthinesse, and victorie, in his resurrection and ascention.

7 And when he had stomaked them by the holy Ghost, to shote forth hys word without feare, he wēt forward with them by his grace, conquering in them the prince of this worlde, in processe of tyme by their doctryne so to ouercome him and all his wycked armie. Were the Antichristes neuer so madde, torment they neuer so sore, slea they neuer so fast, Christ wil ouercome them. Let them inhibit his trueth, and forbid his Gospell, take, spoyle, imprison, exyle, murther, hāg, head, drowne, & burne, yet wil Christ haue the victorie ouer them, though it otherwyse seeme to the fleshly children of darknesse. In many coūtreis, Cities, and townes, hath Gods word bene taught, where as it is now forbidden vnder the payne of death. Is Christ therefore the weaker? which chose the weake to confounde the strong? No truely.

Phil. 2. Ephe. 4. Act. 2, Act. 5, Iohn, 16. 1. Iohn. 5. Iohn. 16. Math. 10. Acto. 4. Act. 5. Acto. 12. 1. Cor. 15. Sap. 5, Iohn. 9. Act. 5. 1. Cor. 2. Gala. 1. Iohn. 15 Iohn. 8.

It hath wrought in thē whō he hath called,

called, and rooted in them whom he hath sought. So that the faithfull children of Abraham and true Israelites in no wise can perish nor be taken from Christ.

THE TEXT.

1 And when he opened the second seale, 2. I harde the second beast say, 3. Come and see, 4, And there went out an other horse that was red. 5. And power was geuen to him that sate thereon, 6. to take peace from the earth, 7, & that they shuld kil one an other. 8. And there was geuen vnto hym a great sword,

The Paraphrase.

1 What the estate of the Christiã church was immediatly after the Apostels time, it is vnder misterie declared in the openinge of the seconde seale. For so sone as the sayde Apostles and fyrste Disciples of Christe were taken from the world, yea and partly in their time also, many pernicious errours did springe and increase by craftie teachers and sub-

Franciscus Lãbertus. Luke. 21, 1. Iohn. 2. Act. 20. 2. Pet. 2. Gal. 5,

tile

tile seducers in dyuers quarters.
Some coupled the lawe with the gospel, and circumcision with baptime, to bring Christian libertie into bondage. Some sayd the generall resurrection was past, to subuert ỹ wayes of the Lorde. Some denyed hym to come in the flesshe. Some brought in ceremonies and beggerly shadowes to yoke vs with Iewishe superstitions. Some forbad mariage as an vncleane thing, to bring in all abhominations and filthinesse. Some dyd inhibite meates sanctified of God, vnder colour of abstinence to set vp hypocrisie. Some called Saint Paule an Apostata from the lawe. Some taught the Gospell carnally, denying Mathew and John, and fantasied gospels vpon their owne brayne vnder the names of Peter, Andrew, Thomas, & Barthelmew, Mathias, Thadeus, & Barnabas. And of this sorte in the Apostles tyme, was Nicolas of Antioche, Hermogenes, Hymeneus, Philetus, Alexander, Elymas, Carpocras, Cerinthus, Hebion, Helion, with

2. Tim. 2.
1. Iohn. 4.
2. Iohn. 1.
Gala. 4.
1. Timo. 4
Iude. 1.
Gene. 9.

Hebion
Cerinthus,
Basilides,
Ex Eusebio
cesari.
Gelasius
Philastri.
Guido et
Lutzenburgus.

with their affinytie. And after theyr tyme Basilides, Valentinus, Heracleon, Cerdon, Merciõ, Apelles, Tacianus, Menander, Montanus, and other.

Apoc.5. Ephe.5. Eccli.50 Act.13.

1 In significatiõ of this, the Lambe opened this second seale of the booke. He remoued once agayne the darke cloudes of ignorance, he replenyshed with hys grace, & strengthened with his spirite certayn of the Grecks and Gentiles which beleæued, to confute the errours, & condempne the lyes of those false teachers & deceiuable Antichristes. Of this number was Ignacius, Policarpus, Theophilus, Antiochenus, Justinus Martyr, Agrippa, Castorius, Aristides, Quadratus, Meliton, Apollenaris, Theodocion, Hyrenius, Appollonius, Melcyades, Rhodon, & diuers other. These boldely cõfessed Christ, they taught his veritie, they put aside the darknes, they ministred the light, they confounded the aduersaries both w̃ tonge & pen.

Histo.ecl. li.3.ca. 30. Eusibus Cesarien. Hieronimus. Tritemius.

Heb.11. Actu.9 Iohn.1 Iohn.15.

Apoc.4. Exo,29 Rom, 12

2 And when the Lambe had thus opened this seconde seale declaryng the

the misterie thereof, I heard the second beast (saith S. Iohn) which was to my sight a calfe, signifyng those ministers which had mortified and wholly giuen vp them selues as a sacrifice for the preaching of the same, saying also vnto me.

3 Approch nigher, & loke, perceiue, and take heed, mark & beare it away. Iohn,1, Psal.44 Zacha.13

4 And sodenly I saw ỹ there went forth an other horse all diuers from the first, for he was outwardly read. This horse resembleth the sayd false teachers, borne & brought vp in flesh and bloud taught of the same. Such went from the Apostles & were not of them, they cursed ỹ true preachers out of their synagogs, they persecuted them from citie to citie, they accused them as ỹ sturrers vp of sediciõ, they caused ỹ rulers to imprisõ thẽ, scorge thẽ, & slea them, thinking therby they did God high seruyce. They turned ỹ grace of god into beastlines, & brought in lying sectes. These were those false bretheren & deceitfull maysters whom ỹ scripture calleth straũgers, Actu.20, Mat.16, 1, Iohn.2, Iohn,16 Math.23 Act.16, Mat.10 Iohn.16 2, Pet.2 2, Cor.11, Iohn, 10 Aust. 20,

hyre-

hirelings, théeues, ſcorners, and rauening wolues, not ſparing the flock. These were those bloud thirſtie doctours and puffed vp prelates, which are partakers with their fathers in the bloud of the Prophets, whose ſucceſſion for a token of the ſame is clothed in read ſcarlet to this day. Such a red horſe was Barichu, which reſiſted Paul & Barnabas at Paphos. So was Alexander ỹ copper ſmith which did Paule much diſpleaſure. So was Demetrius which moued ſedicion againſt him, ſo was Ananias the high prieſt that commaunded hym to bée ſmitten, ſo was Tertullus the Oratour that accuſed hym to the debitie, ſo was Diotrephes that ſought the préeminence, and reproued John.

Iohn.11. Math.25. Apoca.18 Acto.13. 2.Tim.4, 1.Tim.1. Act.19. Act.23. Act.24. 1.Iohn,1,

5 And power was gyuen to hym that ſate vpon this horſe. By the ſufferance of God to trye his electes, the wicked rulers and Prynces of thys world perſwaded, and ſet forward by theſe bloudie beaſtes, hath exercyſed all crueltie, fiercenesſe, and tyrannie.

Ezech.23 Sapi.3. 3.Reg.22, Euſebius ceſarien. Philip.4.

6 To take from the earth the ſweet

peace

peace of God & Christiã vnitie, which made of the Iewes and Gentiles one people, & knit vs altogither through fayth and baptime, as members of one bodie in Christ Iesu. This peace haue they broken, this vnitie of faith haue they torne, this coate of Christ without seame haue those souldiours deuyded, & abusing the power (which is the high ordinaunce of God) they haue mayntayned the manifold sects of diuision.

Ephe.2. Ephe.4. Rom.12. 1.Iohn.2. Iohn.18. Rom.13. 2.Pete.2.

7 Of whome one hath kylled an other, as in the distruction of Hierusalem the vnchristian gentile slewe the vnfaithful Iew. And now in ỹ church of Antichrist one Bishop poysoneth an other, one priest an other, one religious as other.

Iosephus Platina. Baptista. Panecius

8 And vnto this terrible horse man was there giuen a great swerd. Lõg hath the Lord suffred those tyrantes to raygne, much mischiefe to worke, great crueltie to vse. Much was the persecution, tyrannie, and murther, vnder Nero, Domicianus, Traianus, Aurelius, Seuerus, Maximinus,

Iob.34. Exo.14. Eusebius cesarien. Hermanus contractus

Decius, Valerianus, Aurelianus, Dioclecianus, Parencius, Julianus, and such like, & muche chrystian bloud in their time was shedde.

THE TEXT.

1 And when he opened the third seale, 2. I heard the third beast say. 3. Come, and see. 4. And I beheld, and lo a black horse. 5. And he that sate on him, had a payre of Balaunces in his hand. 6. And I heard a voyce in the middest of the. iiij. beastes say. 7. A measure of wheat for a penny, 8. and three measures of barley for a penny. 6. And oyle and wyne see thou hurte not.

The Paraphrase.

Albertus Magnus. Math. 10. Lucke. 6. Regino prumiensis. Carolus Bouillus

1 Under trope or secret misterie of the thyrd seale opening, is specyfied the estate generall of the chrystian church, after the tyme of the martirs and strong witnesses of Jesu, which were most cruelly afflicted and slayne for confessing hys name and trueth. Not that the Martyres were onely and that tyme, and not afore and after,

after, but for so much as they did than most abound.

For in the Rome churche besides other, were slayne all the myniſters of the word or Byshoppes as they call them, from the tyme of Peter vnto the dayes of Siluester, to the number of xxxij. not one of them escaped.

After theyr tyme as the tyrannie of rulers was stilled, and theyr gagyng crueltye pacyfyed, there arose another fashioned sorte all diuers from the other, giuen to bodily ease and delightes of the worlde. More desirous, were they to rest then to labour, to slæpe then to worke, to take then to giue, to bankette, then to preache, to dally then to dye. Then stroue they among them selues for the præmacy, them sought they ambiciously to raign ouer all. Not one Martyr was then among them, vnlesse hee were a stynkyng Martyr made amonge themselues.

Lambertus Shafnaburgensis.
Carolus Bouillus.
Sigebertus Gemblacensis.
Benno Cardinalis.
VVernerus Carthusiensis.

But all were confessours. For preathing was layd a part, and pryde had take vp his roume. Yet were they not

long without contradiction. For then arose heresies and scismes, sectes, and deuisions, and were spred the world ouer, lyke as ỳ histories mencioneth. The Sabellians, Arrianes, Eunomyanes, Macedonianes, Priscillyanes, Nestoryanes, and Euticyanes, then diuersly erred in faith and oppynion of the Godhead. The Manichées dispysed the olde Testament. The Donatistes helde it necessarie to bée rebaptised. The Pelagianes taught that men might merit heauen without grace, with such lyke. Then Scismes were plentuous among bishops euery where. In the church of Rome were many alterations about the election, much strife, & diuision was for the Papacie, betwixt Liberius and Felix, Damasus, & Vrcisinus, Bonifacius & Eulalius, Simachus and Laurencius, Bonifacius and Dyoscorus, Constantine & Philip, Eugenius & Sisinius, Formosus & Stephanus, Sergius and Christophorus, Benedicte and Leo, Gregorie, and Johan, with dyuers more.

Ado vienensis, et Beda.
Cirillus
Augustinus
Ciprianus
Hieronimus.
Sigebertus
Gemblacẽsis.
Vincencius
Antonius
Platina.
Nauclerus'
et alii.

In

In the which some were noted of heresie, some accused of incontinency, some called insolent, some Rustical, some rude. Some were accursed, some deposed, some slaundered, some exiled, some poisoned, some strãgeled. Some had their eyes thrust out, some were most spitefully murthered. No colour, cautel, craft, subtiltie, nor violence vnsought to fulfil theyr mischieuous purpose.

Abbas vrspergensis.
Iacobus bergomensis.
Hermannus shedel.

1 The Lambe therfore opening the third seale, disclosed the mistery therof vnto John.

2 Which heard the thyrd beast in similitude of a man, betokenyng suche preachers as hath wysedome in the spyrite saying vnto hym.

Apoc.4.
Rom.8.
Ambrosius
Ansbertus
Zach.6.
Math.24.

3 Draw we nygh and perceiue, consider and waye.

2.Peter.2.

4 And anon hée was ware and behelde a blacke horse, in fygure representyng the aforesayde heretiques, and vnpure mynisters, ambicious Prelates, and false teachers, full of errours, lyes, pryde, and vncleanesse. Vppon these and suche other

Iob.41. Iohn.8 Hiere.29 Iohn.16. rydeth Sathan the worlde ouer, for he is theyr maysster, Lorde, Kyng, and father. Such Christophers of the diuill were Phassur and Semeias in ỹ olde lawe, Annas & Cayphas in the new lawe, Mahomet and the Pope in our tyme, with all such prelates, priests, Monks, doctours, and other spiritual bowlspers, as setteth forthe themselues with arrogancie, pryde, pomp, glorie, & magnificence of this worlde, not sincerely preaching Gods worde.

Marsilius Patauinus Ioannes Hus in Apoca.

Iohn, 14 Osee.13. Proue.11, 2.Tim.4. 1.Iohn.4.

5 Ye which sate vpon that horse, or that reygneth in thys congregacion hath in his hande a deceiptfull payre of Balaunces of abhominable iudgements, waying all things accordyng to the doctryne of errour and lyes of hypocrites, not prouing the spirites whether they be of God or no

Apoca.4 Math.28 Act.1

6 And after this vision (I heard saith saincte Johan) a voyce among the iiij. beastes. No tyme hathe there bene, wherein the faithfull beleeuers and constant witnesses of the veritie in this lyfe, hath not resisted the maysters of lyes, and confounded their errours,

fours, preseruing the vndefiled scriptures. In those dayes were amonge the Grecke, Origine, Eusebius, Athanasius, Didimus, Gregorius, Nazianzenus, Cirillus Basilius, Joãnes Chrisostomus, Hisichius, Euagrius, Joãnes Damascenus, & Theophilactus. And amonge the Latines were Tertulyane, Cypriane, Lactancius, Hilarius, Prudencius, Ambrosius, Hieronimus, Augustinus, Orosius, Sedulius, Prosper, and Beda, with such lyke. What though all they in many poyntes haue erred to declare them selues men, and least their authoritie shuld be tak̃ among the people, aboue ỹ authoritie of gods word.

2, Pet. 2
1. Cor. 3.
Eusebius Cesariensis
Cassiodorus.
Hieronim⁹
Benadius
Isidorus
Tritemius
Psalm. 61
Esaie. 53
1. Tim. 6
Esaie. 52
Hiere. 23
Ezech. 4
Eutherius Lugdunensis
VVestmerus.

7 This is the voyce whyche come from those holy heastes, or faythfull seruauntes of the Lorde. A measure of wheate for a penny, and three measures of barly for a penny also. The wheat is the new Testament, faire, pleasaunte, and swete in the eating. 8 The barly is the old, more grosse, heauie, and heard of digestion, yet is theyr pryce all one. So muche

Psalm.18, 2.Tim.3. Psalm.118, Esa.40. Gala.3 - Marci.16 Rom.3.

in value is the one as the other. So precious are the scriptures of the old lawe for the Christian erudicion as of the newe, for both they are the worde, veritie, spyrite, and promise of God. So perfect also is the one as the other, (eche grayne in hys kynde considered) as the law to cõdempne, and the Gospell to saue. So necessarie is it to the sinner to knowe hys fall, as to sée hys rayse. In that the barley is .iij. measures, and ỹ wheat but one, is signyfied that the old Testament containeth the lawe, Psalmes & prophecies, and the newe the only doctrine of Christ, confessyng altogither.iij. distinct persons in one Godheade agaynst the aforesayd heretikes & erronious prelates. Whensoeuer therfore the dyuill goeth forth with hys blacke horse or deceiptfull doctours, to subuerte the wayes of the Lord with his vntrue balaunces of crafty interpretaciõs & false iudgemẽts in the scriptures, attend you to thys voyce of the faythfull fathers, and stande by the trueth, whyche

Origines Hieronim? Rom.1. 1.Iohn.4. 1.Tim.4. 2.Iohn,1. 2.Tim.2, Math.4. 1.Tim.4

Psalm.118, Iohn.8.

is

is the only price of both testaments, with Christ which fulfilled the law, and commaunded vs to serche the Scriptures, and with his Apostles, which alledged the same. When the figure troubleth you, confer it with the verytie, and the shadow with the light.

Iohn.5. Act.2. Hebr.9. Psalm.4.

9 The dulcet wine and the fragrant oyle see thou hurte not, sayeth the sayde voyce, hynder not the word of God, whiche is the swéete wine that replenished the hart with gladnesse, and the wholsome oyle that comforteth the soule in trouble. Delicious it is in aduersytie, and solacious in all weakenesse. Corrupte not the texte with false gloses, take not from vs the swéetnesse thereof, defraud, vs not of the frutefull Sauour. Let the text be whole, the sence vncorrupt, and the iudgement right. And that shall well be if nothyng be added vnto it, nor nothinge taken from it.

Dent.12 Eccle.40 Esa,61, Luk,10, Franciscus Lambertus in libro de prophecia Apoca.22,

THE TEXT.

1 An when he opened the fourth ſeale. 2. I harde the voyce of the fourth beaſt ſay. 3. Come and ſee, 4. And I looked, and behold a pale horſe. 5. And his name that ſate on him vvas death. 6. And hell followed after him. 7. And povver vvas geuen anto them ouer the fourth part of the earth. 8. To kyll vvith ſvvord and vvith hunger. 9. And vvith death of the beaſtes of the earth.

The Paraphraſe.

Ioannes Hus in aliquot loca Apoca. VVernerus carthuſianus in faſciculo.

1 In the fowrth Seale opening is vnder ſecrete figure mencioned the vniuerſall eſtate of the chriſten Churche after the increaſe of the aforeſayde heretykes, and the raiſe of the ambicious Prelates. And though the Arryanes and Eutycianes with ſuch lyke Heretyks were than put to ſylence, and all thinges pacyfyed, partlye by the publyke power, and partlye by the continuall diſputations and writinges of the fayth-

faythfull Doctours, and catholyke Fathers, yet continued the Byſhops ſtyll in their vanyties, and the Prelates in theyr pryde, whereby the trueth was blemiſhed and the lyghte had a ſore Eclips. Daylye they ſought for newe promotions. Euermore they compaſſed to augment their dignyties. Continuall was their ſtudy to get preheminẽce, to win honour, and to obtayne ſuperiorytie, not withoute the deſtruction of kingdomes, the vtter decay of communalties, and vnſpeakeable murther of peoples.

Ioannes de molinis in ſpeculo ca.6. Carolus bouillus de ſeptem etatibus mũdi ca.67.

John the Archebyſhoppe of Conſtantinople contended to be the vniuerſal Patriarke,

Antonius ſabellicus Raphael. Volatera. Paulus Diaconus Bibliander.

Boniface the thirde of that name Byſhoppe of Rome, toke vpon hym to be the head Byſhoppe of all the worlde, and Gods onely Vicar in earth,

Mahomet boaſted hym ſelfe to be the great Prophete and meſſenger of GOD.

Thus

Iohn.18.
2 Iohn.1.
Ioannes Aunius
Ioannes Nauclerus

Thus was Christes coate without seame among them deuided, and his church most rufully disperſed. Thus out of ỳ corrupted & depraued ſcriptures toke ỳ Iewes their Talmud, ỳ Saracens their Alchoran, and the Byſhops their popiſh lawes and decrées. Then folowed innumerable ſectes of perdicion vnder the romiſhe pope, in Europa, vnder Mahomet the falſe Prophet in Afryca, and vnder preſter John in Aſia, whiche with their execrable tradicions and rules baniſhed Chriſt and his pure doctrin for euer. Than ſet they vp ſonge in the church with Latine ſeruice, bell ringing, and Organ playinge. Than builded they monaſteries, auaunced Images, inuented purgatorye, not without many ſtrange reuelacions. Than came in that ceremony, & that, as ſenſing of Images, Procеſſion, and holy water, with candles, aſhes, and palmes. Than were ſhauen crownes commaunded, holy ornaments deuiſed, mariage and meates inhibited, and hallowing of churches

Martianus
Lutherus
Sigebertus,
Platina.
Gregorius
Odiloclu-
niacenſis
Martinus
Carſulanus

practiſed

practised. At the last crepte in the worshipping of reliques and shrines, with holy oyle and creame, with the paschall and pare, with feastes and dedications, with latines, masses & dirges for the dead, and many great miracles followed. Thã were kings deposed and made Monkes, Emperours put downe and parrish priests set vp. No gospell might then be taught, but to maintaine this ware for aduantage. Vniuersities were then builded and generall studies founded the worlde ouer, with all kindes of crafty learning to vpholde this new Christen relygyon or prestish superstition. The Antichristes thus spred and theyr kyngdome well set forwarde, the light was clerely extincted, and darknesse ouer wente the whole worlde.

Ranulphus Cestrensis
Ioannes Stella.
Odilo cluni
Paulus Diaconus.

Robertus gaguinus.

Hector Boetius
Martinus Lutherus
Gen. 1.
Luke. 12.

1 Much meruayled alwayes the pore chosen flock of christ, and were greatlye troubled in their mindes, to beholde this great confusion, tyll the Lorde opened vnto them the fourth seale of his booke, in the which

Apoc. 6.
Daniel. 12.

all

Albertus Magnus. Zach.6. Math.6. Esa.1.

all was written from the beginning. In that Seale openinge, the Lorde shewed what the head rulers of his Church were, euen very hypocrites, rightly compared vnto a pale Horse. For after their dissembling manner they shewed sad countinaunces outwardlye to appeare fastinge, and babled very much to seeme deuonte men.

Apoc.4. Daniel.7. Math.4. Iohn,1, Apoca.1.

2 And as the Lambe had opened the fowrth Seale (sayeth Saincte John) I hard the voyce of the fowrth beast, which seemed vnto me an Egle representing those godly beleeuers that are most highly desirous of the glorye of GOD.

3 Come hyther sayde that voice. Note what thou shalt see here, & enprent it well in thy minde.

Apoca.6. Apoca.2 Math.6. 1.Iohn.3.

4 And sa I loked forth, I beheld a pale Horse, whome I toke for the vniuersall Synagoge of hypocrites or dissembling church of Antichriste, pale as men without health, & bleyk as men without that freshe lyfe which

which is in Chriſt Jeſu.

5 The name of hym which ſate vpon this pale Horſe was death, for their doctrine is death and dampnation. What bringeth hypocriſye with hym, but deſtruction of health? What carrieth diſſimulation, but the vtter decay of lyfe? Are their laſt fruites any other then confuſion and deſpayre. Rom. 8 Luke. 12. Math. 6 Math. 23.

6 For why hell commeth after them to ſwallowe in thoſe that are taught by them. Eternall dampnation doth folow them to eate them vp for euer, whome they ſhall deceiue. Such is the finall reward of thoſe curſed hypocrits that treadeth down Gods truth, and deſtroyeth his word vnder a fayned pretence of the contrarye, God graunt them therefore once to open their eyes, and to conſider it, that they are the Horſes of death, leaſt Hell here after deuoure them. Eſaie. 5. Proue. 1. Luke. 20 Apoca. 17. Roma. 3 Hebre. 10. Luke. 11 Proue. 16

7 Vnto theſe gaudiſh hypocrites and beaſtly Antichriſtes whith are Pſalm. 34.

the

Iohn Hus in sermonibus de antichristo. Apoca.9.

the hoyse of death and carieth all to darknesse, and dampnation, power is geuen (whiche is the sufferaunce of God) vpon the fourth parte of the earth. A great part of the woyld shall they destroy, much people by thē shal perish and be lost.

Apoc.13. Chrisostomus Colos.2. Amos.8. Math.15. Iohn.6. Luke,12. Math,16, Luke,3, Math,23, Wicleus Psalm.13. 2.Peter.2, Math.7 Psalm.73,

8 After diuers soytes shall they deprive them of the lyfe euerlastyng. Some shal they slay with the swoyd of their false doctrine, hauing a gloryous shine of wisdome in superstition and deuilishnesse Some shall they famishe foy wante of GODS true woyde, whiche is the bread of Chyldren, and the lyuinge foode of the soule.

9 Some will they also poyson with the contagious leauen of their pestilent lawes and tradicions, which are dayly ministred & taught by the vile vermine of the earth, their suffraganes, Archedecons, officials, doctors, ministers, false preachers, curates, persons, parrish priests, and religious, verye beastly both of lyfe and studye. Lorde ones delyuer

from

from these deceiptfull and rauenous wolues, whiche are neuer satisfied, thy poore seruants that confesse thy holy name. Amen.

THE TEXT.

1 And when he opened the fift seale, 2, I saw vnder the aulter, 3. The soules of them that were killed for the word of God, and for the testimony which they had,
4. And they cried with a loude voyce, saying 5. How long taryest thou, 6, Lord, holy and true, to iudge 7. And to auenge our bloude on them that dwell on the earth? 8. And lōg white garments were geuen vnto euery one of thē. 9. And it vvas saide vnto thē. 10. That they shoulde rest for a litle season. 11. vntill the number of their felowes and brethren, 12. And of them that shoulde be killed (as they were) were fulfilled,

The Paraphrase.

1 Euident it is by that hath ben seene and sayde afore in these fowre horses, what the estate of the christen church was, & is now in these latter

Zacha.6. 1. Tim.4. Jude.1. Math 15. 2. Tim.6, Apoca.18. Gen.6, Isa.1. Math,23,

dayes. Such horrible confusion hath the Antichristes made with their wicked lawes and decrees, and with their deceiptfull doctrine of errours and lies to vpholde their filthy kingdome of pryde, slouth, hypocrisie, and beastlynes, that scarcely is any thing cleane, pure, and godly. Now do they nothing but slea. None other studye haue they in these dayes, but to persecut, empryson, and famish, to burn, head and hang. Now haue they obtayned to enter the iudgement hall, and to syt vpon lyfe & death, without defiling of thēselues. Now may they both a accuse and iudge, both indite and condempne, & yet not soyle their consecrate handes. If any controle their customes, or say against their witchcraftes, they are ready to run ouer hym with death, whom they carye to slea both soule and bodye.

John.18, Act.5. John.19. Isa.59. Amos.5, Act. 20. Apoca.18

Neuer was this more euident, then after the time of Berengarius in the Waldeanes, Publicans, and Albygeances, of whom an hundred thowsande were slaine, an hundreth and

Bernardus Lurzenburgensis.

folwe ſcoze bzen: foz that they wold not abiure, beſides that is ſæne now in this age, ſo many pœze innocentes murthered. Foz no where is it lawfull rightly without ſuperſticion to confeſſe the name and verytie of Chriſt, a few Cities except, vnleſſe men will be fozne of theſe wolues. And thus is it lyke ſtill to continue to ẏ end of ẏ wozld, both by this pzophecie, and alſo by the pzophecye of Daniell.

2. Tim 3.
2. Pete. 3.
Iohn, 12
Sopho. 3
Apoca. 11.
Daniel. 11.

1 This hath the Lozd ſhewed in miſtery vnto Iohn in the fift ſeale openinge, by whom are ment the true Chriſten beleæuers at this time ſo well as at al other times ſence Chriſtes aſſenſion.

Sebaſtianus meyer in apocalipſim

Iohn,1, Math,13, Iohn,15, Pſal.50, Heb,9,

2 And when the Lambe opened the fift ſeale, or declared in figure what ſhould be ỹ eſtate of that time to aſſertaine his choſen friendes therof, I ſaw (ſaieth Saincte Iohn) vnder the Aulter of God, which is Chriſte (vpon whom the whole ſacrifice of our redempcion was offered.)

Iohn,16, Math.23, Sapi,3, Pſal.118, Apoca.1, Iohn.14, 1. Theſ.4. Act,7. Acto.17 Pſal.56. Matth.23. 1.Cor.1 Phil,1,

3 The ſoules or ſpirits of thoſe conſtant beléeuers, whiche through the violent handlynge of the afore ſayde falſe prelats and Antichriſtes were cruelly put to death by diuers maner of tormẽts, not only for ỹ vndefiled word of god, but alſo for ỹ ſincere teſtimonye of Jeſu, which they had by the gift of his only ſpirit. Vnder this Aulter remaine all they which haue bin killed for that witneſſe of truth. In his faith they ſlept and ſtill reſt now in his hope. In him now they liue for whom they once dyed. Vnder his ſhadow they dwell. Vnder his winges they flocke, vnder hys couerte they cloyſter. He is

their

their comforte, keeper and defender. With hym are they now, whose presence they euermore coueted.

4 In that they cried with a lowde voice, is signified that their innocent death fercely asketh and requireth the great indignation, vengance, and terrible iudgement of GOD, vppon those tirauntes, lyke as dyd the bloude of Abell vppon that murther Cayne. Math.23, Apoca.19 Sapi.3. Gen.4. Leuit.20. Psalm.10, Prou.6.

5 And this is their daylye crye. O Lorde God almighty, so holy thou art that thou hatest all euill, so true and so iust that thou abhorrest al lies and peruerse doctrine, so manifest is the filthy lyfe of the spirituall antichristes that thou seest it, so euidente is their vnshamefast crueltie vpon thy seruantes, that thou knowest it. Yet doest ỹ leaue them vnpunished, and suffer them vncorrected. Howe long time wil it be ere thou iudge them to dampnation? What yeares wilt thou take ere thou reuenge our bloud? 2. Peter.2. Psalm.25. Hiere.17. Iohel.2

Math.24. 4. Pſal.15. Pſalm.18, Math.12, Apoca.11.

6 Sure it is that thy lawes are holy, and thy wordes are faithfull and true. Why doeſt thou then permitte theſe proud homicides and ſpightfull murtherers to defyle them with their errours, and blaſpheme them with their lyes: kylling vp thy ſeruants without pittie, for holdynge with them, and reignyng heere as Gods vpon earth in ambicieuſneſſe, vayne glory, pompe, glotony, and lecherye, with other abhominable vices. Thus theſe beaſtly bellye Gods doth dayly diſpiſe thée. They treade downe thy teſtimonies and ſhed innocent Chriſten bloud in deſpight of thée.

1. Tim.4. Luke.11, 2. Theſ. 2. Apoca.17 Phili.3.

Iohel.3. Daniel.12 Deut 32 Pſalm.78, Ezech.5 Rom.2.

7 Lake once vpon them therefore accordyng to thy promiſſe, and ſée thou rewarde them accordyng to their wickednelſe. Thys reuengement doe we not aſke for our ſcath, but for the contempt of thy truethe. Not for our harme, but for the blaſphemy of thy name.

8 And longe white garmentes

(ſayth

(sayth Saint John) very large and comely were geuen vnto euery one of them. A full innocencye, perfectnesse, and cléerenesse was powred ouer them, and abundantly spred vpon them. Indued they were with an inestimable pureneſſe by Christe, for whose verytie sake they dyed. With him they are now in peace, ioy, and swéetnesse. But whether they be in full glory afore God or no, that wyll we not temerously define. Sure we are that they be deliuered from all payne, sorrow, and care, and that they clearely be assertayned to haue that glory complet both in body and soule at the latter day. More swéete is their estate for ỹ time, yea more delycious and pleasaunt, then all the delightes, prosperytye, and wealth that euer was yet in thys worlde.

Eccle. 45,
Apoca. 4.
Apoca. 22,
Apoca. 1,
Hebr. 1.
Iohn. 12,
Eccle. 5.

Apoca. 7.
1. Cor. 15.
Rom. 8.
Sap. 3,
Psalm. 15.
Isaie. 64.

9 And as they were in this swéete solace, much desirous of their bodyes delyueraunce from corruption, they were requyred by these secrete

Rom. 8.
Ephe. 3

Act.13 Psalm.41 1.Thes.4, heauenlye mocyon of Chriſte (as we are in this life by the outwarde wozd.)

Titum.2. Iohn,17, Luke.21. Apoca.20 10 Paciently to pauſe foz a while and quietoully to reſt foz a ſeaſon.

11 Untill ſuch time as the complet nũber of their cõſtant fellowes and faithfull bzethzen.

12 Yea and of all thoſe powze creatures that ſhoulde be kylled by theſe vnſaciat blud ſuckers foz his truthes ſake, like as they were afozе ſhould be fulfilled and wholy accompliſhed accozding to the eternall pzediffinition of God. And ſo much the rather to

Act.13, Pſalm.15, content themſelues with their peaceable and quietous eſtate foz their bzethzens ſake, that it ſhould not be longe ere their death were reuenged, and they reſtozed to a full tranquillitie. Foz nothing in compariſon

Eſa.61 Iaco.5 Apoca.21 Roma.8. 1,Iohn.3 are the ſufferinges of this time, to that glozye whiche ſhall be ſhewed vnto the choſen ſozt in that day. Let no man think where as Chriſt hath willed thoſe ſoules to reſt, that they

ſléepe

slæpe in death, for they rest in hym which is lyfe. Out of hym they are not, he is their Aulter, he is their couert. They lyue, they decerne, and in swætenesse they abide the latter day, and all vnder him. Their white garment of innocencie they haue onely by him. Worship him then and not them. Pray and call vpon him and not vpon them. For he is the onely meditour, and generall aduocate to God the father, so wel for them as for you. Nothyng can they doe but by hym. Their office is not to heare suters causes, nor to goe to and fro, but still to rest abyding the glad day of their deliuerance. It is Christes onely office to receyue all complayntes to pleate them, and to iudge them.

Psalm. 2.
Iohn. 14,
Ezech. 43,
Iohn. 8.
Phil. 3,
1. Iohn, 2
Apoc. 1.
1. Timo. 2,
1. Iohn. 2,
Iohn 15,
2. Mach. 15
Rom. 8.
Hebr. 7.
Iohn. 5,

THE TEXT.

1 And I beheld when he opened the sixt seale, 2. & lo, there was a great earth quake, 3. and the sunne was as black as a sack cloth made of heare. 4. And the moone vvaxed euen as bloud. 5. And the starres of heauen fell vnto the earth, 6. euen as a figge tree casteth from hir hir figges, vvhen it is shaken

of a mightie wynde. 7. And heauen vanyſhed avvay, as a ſcroull vvhen it is rolled togither. 8. And all mountaynes and yles, vvere moued out of their places. 9. And the kings of the earth, and the great men and the riche men, 10. and the chiefe captaynes, and the mightie men, and euery bond man, and euerie free man, 11. hid themſelues in denne, and in rockes of the hilles, 12. and ſayde to the hilles and rockes, 13. Fall on vs, 14. and hyde vs from the preſence of hym that ſitteth on the ſeate, 15. and from the vvrathe of the Lambe. 16. for the great day of hys vvrath is come. 17. And vvhō can endure it.

The Paraphraſe.

1 Not yet is the pale horſe downe nor his iniquitie ended, but ſtill he rageth the world ouer. Still raygneth the Antichriſtes, with theyr hypocriſie and falſe doctrine, the Pope héere in Europa, and other not all vnlike vnto him in Aſia and Africa. But for that Europe is only knowne vnto vs, of that will wée only dyſcourſe. In naming the Pope wée meane not his perſon, but the proude degrée or abhominacion of the papacie. The great Antychriſte of Europa is the king

John Hus in aliquot loca apocalipſeos. Wielens de ſermone domini in monte. li. 2 Daniel. 8, & Theſ. 2.

king of faces, the Prince of hipocrysie, the man of sinne, the father of errours, and the master of lyes, the Romish Pope. Ye is the head of the sayd pale horse, whose bodie are his Patriarkes, Cardinalles, Archebishops, Bishops, fat prebends, doctours, priestes, Abbottes, Priors, Monks, Chanons, Fryers, Nunnes, Pardoners, and Proctours, with all the sectes and and shorne swarme of perdicion, and with all those that consent with them in the Romish fayth, obeying theyr wicked lawes, decrées, bulles, pryuileges, decretales, rules, traditions, tytles, pompes, degrées, blessynges, counsayles, and constituci-

VViclem in supplemento trialogi. Franciscus Lambertus in commẽtarijs regule minorita rum.

tucions, contrarie to Gods trueth.
Sebastianus Francfertia parte chronicarum.
The wickednesse of these hath so darkened the blynde worlde, that scarse was lefte one sparkle of the veritie, or of the true Christian fayth. No where can men dwell to greater losse of their soules health, thē vnder their abhominacions.

2. Cor. 6. Act. 2, Apoca. 4, 2. Cor. 4. Apoca. 18, Luke. 1. Psalm. 106
1 This know they well whome the lambe hath deliuered from their darke sinagoge, & to whom he hath in these dayes opened the sixte seale of the booke, rayſing vp the spirites of many to detect by his holy worde their shamefull abhominations. Blessed be the name of that Lord, which hath now so mercifully vysited hys poore people from aboue, sending his word vnder ỹ tipe or figure of this Lambe, to open vnto them at this sixt time of darkenesse, the vj. seale of the hydden misteries of the booke. I loked yet farther (sayeth sainct John) and as the Lambe Christ disclosed the sixte seale to manifest the cléernesse of his truth, to shewe the estate of his church, anon I behelde a merueylous earthquake

Apoca. 5, Ephe. 4, Iohn. 1, Luke. 12, 1. Thes. 2

quake arise. Most liuely was this fulfilled such tyme, as William Courteney the Archbishoppe of Caunterburie with Antichristes sinagoge of sorcerers sate in cõsistorie against Christes doctrine in John Wycleue. Mark the yeare, day, and houre, and ye shall wonder at it. VValdens Polidorus lib. 20.

2 The Gospell once preached, and the veritie sincerely opened, (whose nature is to condempne their superstitions) the earthly and carnall Antychristes swell, fret, and ware mad, they threaten, curse, and blaspheme, they runne vpon the faithfull mynisters with terror, crueltie, & fiercens, hauing at their hand the ayde of wicked princes and blynde gouernours. Such a terrible earth quake was the general counsel of Constance against John Hus and Hierome of Prage, and here in Englãd against the King (when he set forth the Gospell) the sedicious rising of Lincolneshere, and the traiterous vprore of Yorkshiere, in their pylgrimage without grace, where as neyther wanted the false coun-

Math. 24. 1. Thes. 2. Luke. 12. Act. 4. Iohn. 16. Apoca. 2.

Aenas Siluius.

An experyment of our time in Englande. Aduersus has sunt scripta Morisoni

counsayle of Bysshoppes, the riches of Abbeyes, & benifices, noz yet ỳ cruell harts of pziests. A thousand bowes and as many billes, beside other weapons were there among pziestes and religious to one pœze Testament of Chzist to subdue the veritie. Yet hath the Lambe ouercomen them, and declared their great wisedome in that enterpzyce folishnesse, lyke as he did also in Germanie among them, which maintayned the same spirituall quarell. Yet is not this earth quake pacifyed, but styll they ryse vp agaynst Chzist and his wozd, and dayly they counsayle togither to condempne his trueth, that wée should know him to be the signe of contradiction, the stumbling stone, and the rock of repzoch.

Apoca. 17. 2. Cor. 1, Sebastianus meyer. V Vicleu? Psalm. 2, Act. 4, Luke, 2. 1. Peter. 2,

3 The Sunne appeared so blacke as a sacke cloth made of heaire. What though Chzist being the clére sonne of ryghtuousnesse, and the shynyng Image of God, can not bée darke in him selfe, no mozе then can the materiall son in his owne nature, yet may his clereneſſe beholdē from vs by the mystes

Mala. 4 Hebre. 1. 1. Iohn. 1. Eccle. 42 2. Cor. 4. Iohel. 2. 2. Mach. 1 Ephe. 4.

mystes of false doctryne, lyke as is the sunnes bryghtnesse by the shadow of the cloudes. For the moze men delight in ceremoniall tradicions, the blynder they are, and the lesse knowledge they haue of God. To them séemeth not Christ the fayrest amonge men, well coloured and beutifull, and gentle as a Lambe, but ill fauored, blacke, and stubborne. And therefore they haue no mynde to hym. They rather séeke helpe, health, and light of other then of him. They think it much better to pray to dead Sainctes, and offer to Idolles, then to call vpon God in spirite & veritie, and to helpe theyr owne neighbour at his néede. Moze pleasure they haue to followe mens dreames, thē the veritie of God. For that is to thē blacke as ỳ heiry sacke cloth. It is dark, rough & foolishe vnto them, they can perceiue no beutie in it.

Pſal.44
Cant.5.
1.Cor.1.
Hiere.44
Baruch.6
Iohn.4.
1.Iohn,3.
Mich.6.

Esa.9.
1.Cor.1.
Iohel.2.
Cant,6.

The Mone became altogither as blud. The church being somtime fair as ỳ Mone, & taking hir light of christ, is now waxed all carnal. Now is she taught t

Apocz.16.
Math.16
Iohn,16.
2.Tim.4.

taught onely of flesh and bloud, refu-
sing the doctrine of God & his spirite.
Now reigneth euerie where the cor-
rupt fantasies of men, a fewe places
excepte. And sure we are that neither
flesh nor bloud shall obtayne the king-
dome of God. Neuertheleſſe yet all
the world hath not perysshed in thys
bloudie church. Alwayes hath there
bene some that hath had the spirite of
the childrē of God, what though they
haue erred sore in many thinges.
Though Benedict, Bernarde, & Bru-
no, Alberte, Francis, and Dominicke,
with many such other, were farre out
of square from the rule of Christes
Gospell, yet doubt I it not, but the
mercie of God hath saued thē through
faith for Jesus Christes sake. In the
middest of false doctrine and diuilishe
tradicions hee hathe preserued them
lyke as hée preserued the thrée chil-
dren, in Daniell from the heate of
the burning fornace. Though all at
that tyme were bloud through cruell
decrées, yet were not all men so taken
afore God, for then should none haue
bene

9. Cor. 15.

2. Reg. 19.
Rom. 11,
Gala. 4.
Pſal. 61.
Polidorus
Virgilius

Ephe. 2.
Rom. 8,
Iohn. 18,
Daniel, 3.
Franciſcus
Lābertus,
li. 2. in Apo
calipſim.

bene saued, none should haue possessed his heauenly kingdome.

5 And the starres from heauen fell downe vpon the earth. The ministers of Gods word which should declare his rightuousnesse, and be the lightes of the world, were fallen from ꝯ heauenly doctryne of Christ, and from the sincere scriptures, to worldly learnyng and earthly fantasies. Nothing can be more euident then thys, specially to them that hathe redde the tryfling workes of the Sophisters, sentencyoners, schole doctours, Canonistes, and summystes. As are Dons, Dorbell, and Durande, Thomas of Aquine, Gerarde, and Gyles of Rome, Bonauenture, Bacõthorpe, and Guido, Caldrinus, Bobius, and Baldus, Panormius, Rosellus and Rorius, with an infinite rable of such dyrtie dottages, and filthie dregges. Besides the great heape of the foolishe sermons of Barnardyne and Vincent, Pomerij and Soccij, Mallyard and Barlet, De voragine and de Hungaria, Discipuli and Dormi

Matth. 24.
1. Cor. 4.
Matth. 5.
Daniel, 12
1. Timo. 4
Rom. 1.

1. Timo. 6
2. Tim. 2.

Ioannes Tritemius
Arnoldus Bostius
Iacobus Bergomen.
Agrippa.

secure, Vade mecum, and Rapiunt hinc inde, with all such beastly beggerie and louste learning.

1.Iohn,2. Esa.34. Ose.2, Luke,8. Primasius Ansbertus Haymo. 2,Tim.4.

6 These stars hath thus mysserably of a lõg tyme fallen, lyke as doth the infected figges when the figge trẽ is shaken of a mightie strong wynd. Foũd fickle vanities, desire of worldly promotions, feare to haue displeasure of friendes, aduersitie, veration, and trouble, with such other blastes here, hath caused the vnprofitable instructers of the people to fall from Gods heauenly veritie vnto fables, lyes, tryfles, and most pestilent wicked errours.

Esa.34, Amos.8, Psalm.49, Rom.1. 2.Thes.2. Psalm.11,

7 So that heauen hath vanished away from them, as doeth a scroule when it is rolled vp togither. True preaching of the word which is very heauen, hath bene withdrawen, the veritie hath bene closed vp. Christ hathe take his leaue, the spirite of God hath forsaken them, the sincere faith hath fayled, Christian workes hath decaied, whẽ their dark diuinity, dead ceremonies, & crooked customes

of

of their fathers hath bene in place. Nothyng hath remayned spirituall, Godly, heauenly, holy, rightuous, holsome, nor worthie our christian vocacion among their solempne shadows and sacred sorceryes. If it hathe, it was neuer yet seene. And that know they full well, which hath vnfaynedly receiued Christes Gospell.

Franciscus Lambertus Sebastianus meyer. Iohn Hus.

8 All mountaynes and yles were remoued from their places. Not onely the high mynded Antichristes, but also the dyssembling hypocrites are enforced many tymes & against their willes, compelled by the open veritie and euident scriptures, to deny that afore they highlye affyrmed, and to graunt that afore they highly denyed. The Bishop of Rome was afore. Gods vicar & head of the church, he is now neither of both. They had somtyme a purgatorie, & nowe they haue none. Pardons are forgotten, pylgrimage is not spoke of. Faith in Christ now iustifieth without their dayme will workes. They haue put men to death for that they now affyrme, yet

Abacuc. 3. Ioan. 1. Matth. 15. Wiclem in lib. de ecclesia et membris.

Martinus Lutherus de traditionibus fugiendis. Daniel. 8. Ioannes Gocchius.

are they not ashamed of that cruell murther. I hope in a while they shall out of more places, and graunt will they nill they, to more christian verytie, though theyr selues be neuer the nigher saluacion, for that they doe it not of good will, but compelled.

Psalm. 2, Esa. 1, Ioannes VVicleu' in suotria logo Ioan. Hus.

9 The Kings of the earth, more lwking for theyr owne prehemynence then for the glorie of God, the great men more seeking their owne pleasures, then the common wealth of the people, the ryche men oppressing the powre.

10 The Captaynes deceyuing the commons, the strong men ouerthrowing the weake, euerie bond seruaũt doing vntrue seruice, and euery frée master vngodly occupying his faculty.

Haymo: VVesselus grouingẽsis in opusculis

11 Hath hidde them selues in dennes of the sayd rocks & hilles. When they haue done all mischief and wrought all wickednesse, tyrranny, manslaughter, rape, adultery, lechery, extorcion, Idolatry, sacrylege, wt all other abhominacions, & can doe no more, thẽ ran they to those hipocrites, thẽ seeke they

Apoca. 81,

vp

vp those Antichristes. Ther must they be cõfessed, there must they hide their sinnes. They must be couered wt hys dyrty merites, & with his holy whordome. And to be prayed for, that monastery must be builded, & that prebẽdary or chauntery must bee founded. There must be Walles & dyrges, ther must be anuaries & bead mẽ. Ye must be buried in S. Frauncis gray coate, and he in our Ladies holy habite. Ye must haue S. Dominikes hwde, and he sainct Augustines girdle.

Martinus Lutherus in annotationibus. Mathei.

Ioannes Paleonidorus in cronicis. Erasmus in suis colloquijs.

12 And thus they cry to those earthly hils and rocks, to those filthy dunge heapes, or dennes of wylde beastes with a fearfull desperate conscience.

13 Fall vpon vs with such stuffe as ye haue. Couer vs with your worke more than nẽed. Pray, pray, pray, sing, sing, sing, say, say, say, ring, ring, ring. Giue vs of your oyle, for our lampes are out. Helpe vs with your latyne Psalmes. Releeue vs with your lippe labour though all be but dunge and earth. Comforte vs with Placebo. Helpe vs with Requiem eternam.

Esa.1.

Math,25, Luke.20, Raciõale diuinorum.

Odilo clus niacensis

powre out your Trentall masses, spew out your Commendaciõs. Sing vs out of that hotte fierie Purgatorie before we come there.

Esa.2, Osee.10 2,Cor.1, 2.Pete.3. Ephe.4.

14 Hyde vs from the fearefull presence of him that sitteth on ỹ throne, whom we neuer knew to be a mercifull father in all our romish meditacions, and the scriptures we abhorred that so would haue taught vs.

15 Conuey vs clean from the wrath of the vngentle Lambe, whose doctryne we neuer fauoured, nor whose goodnesse we neuer yet trusted.

Iohel.2, Esa.13 Math.25. Mala.3, Gala.5 Apoca.17.

16 For the great day of his wrath is come. So certayne we are of hys terrible iudgement, as it were now in doing. So sure we be to fele him a righteous iudge, as we are sure he liueth.

17 And who can bee able to endure it: who can abide it doing so muche crueltie, rape, murther, briberie, with all other abhominacions, as we haue done, leauing wicked lawes behynde vs still to continue the same? Well, with you we haue left our whole re-

Lutherus & Erasmus de confessione.

kening,

kening, ye know our dæds. Answere you for vs then, for we dare not bée sæne. If your idle merites helpe vs not, we loke for no grace at his hãd. If your soules be not for ours at that day, we perish for euer and euer. For we haue not relæued him a hungred, a thirst, harbourlesse, naked, sick, and imprysoned, in hys poore brethren, confessing his name and veritie. But rather wée haue abhorred, reuiled, blaspheamed, spoyled, imprisoned, shamed, and persecuted hym vnto death in them, deuysing moste terrible torments for them. Thus is there among the wicked sort, princes and other (where as the word of God is published) not only a doubt of their ruinous fall or decay, but also a fearfull expectation of the terrible iudgements of God for cõtempt of ẏ same.

Esa.58.
Ezech.18
Eccle.7
Math.5.
Luke.6
Act.8.
Iohn.15,
Math,2,
Apoca.18.
Luke.21
Hebr.10.

The. vij. Chapter.

THE TEXT.

1 And after that sawe I foure Angels, 2. standé on the foure corners of the earthe,

3. holding the foure wyndes of the earth. 4. that the windes ſhoulde not blowe on the earth, 5. neyther on the ſea, 6. neyther on any tree. 7. And I ſavv another Angell, 8. aſcend from the ryſing of the ſunne, 9. vvhich had the ſeale of the lyuing God. 10. And he cryed vvith a loude voyce, 11. to the foure Angels (to vvhō povver vvas giuen to hurt the earth and the ſea) 12. ſaying Hurte not the earth, neyther the ſea, neither the trees, 13. till vvee haue ſealed the ſeruaūts of our God in their foreheades.

The Paraphraſe.

Apoca. 6, 2. Peter. 2, Acto. 4. 2. Cor. 2.

MOre manifeſtly yet are deſcryued hereafter, ſtill vnder ỹ myſterie of the ſixte ſeale openynge, the Hypocrytes, Antychryſtes, Tyrants,

rantes, and cruell magiſtrates, forbidding the truth and condempning the worde of God. After this (ſayeth Sainct Iohn) I ſaw fowre Aungels of darkneſſe ſuffered but not ſent of God. Theſe are the aforeſayde hypocrites with their falſe doctrine, the Antichriſtes with their peſtilent decrées and traditions, the cruell princes with their tirannous lawes, and the vngodly Maieſtrates with their ignorance and blindneſſe. Luke.22. Iude.1. 1.Tim.4. Coloſ.2.

2 Theſe ſtande vpon the fowre corners of the earth, they reigne in the fowre quarters of the worlde, with lyes in hypocryſie, errorus, in ſuperſtition, with tyrany in power, and crueltie in executinge humayne lawes. Eſa.10. Eſaie.11. 1.Tim.4. Exod.1. 1.Para.9. 1.Cor.2.

3 They witholde the fowre windes of the earth. The doctrine of the ſpyrite, which GOD hath ſent to be blowen the worlde ouer, they withſtande, reſiſt, ſtop, vexe, and euermore perſecute. Marci.16 Act.4.

4 leaſt it ſhould blow vppon the

Gene.2 Ihon.16 Iaco.1, Hebr.13 Marke.8, Luke.6,

earth, which is the garden of God, dryuinge away from thence all filth and corrupcion.

5 Or on the sea, which is the waueryng conscience, bringing men to a quietous holde and sure stay in the Lord.

6 Or vpon any tree that is growing heere, which are men whom GOD hath planted on earth to fructifie in Christ to the comfort of other. Wind can be heere no fickle vanitie as the winde of this worlde is, for so much as it commeth from aboue. These furious Angels care not what crueltie they exercise to driue away this heauenly blast. They lay about them like Termagauntes, they inhibit, sequestre, banish, emprison, slay, hang, headburne, and drown the pure preachers of the verytie, the vessels of the election, and organes of the holy Ghost, and their fiercenesse hath none ende. Their power in darkenesse prospereth vpon earth, and shal do till they haue fulfilled the whole measuere of

Psalm.134, Iecob.1. Apoca.12 Act.5. Iohn.16 Sebastianus Meyer.

Act.9. Prou.27 Hiere.12 Math,25, Apoca.6. Apoca.20,

their

their wicked fathers, and made vp the number of Gods chosen flock vnder the aulter.

7 And whiles these execrable angels were yet stopping this winde, or letting the free passage of the Gospell preaching, I behelde (sayeth Saint John) another Angel of a diuers nature from them, for he was the true messenger of God, betokeninge the Prophets, Apostles, and all iust preachers. Albertus Mala.3, Math.11. VVestmeri collectanea. Iohn,6

8 He came forth from the rising of the sunne, or as one taught of God in the syncere doctrine of Christe, he hath stepped forwarde to publish the same, ascending vpward from ỹ low spirit of meeknes to do ỹ godly office. Mar.16 Luke,6

9 He had the seale of ỹ lyuing God in his hande, which is the effectuall word of trueth in his mouth, to execute it. The true ministers of Gods verily haue power to mark his faithfull seruants vnto saluation. Their tongs arẽ ỹ writing pens of the holy ghost, by whõ ỹ word of god is registred in ỹ harts of them ỹ beleeue. Ezech.9 1.Cor.1. Psalm.4. Ephes.1, Psal.44. 2.Cor.3.

For

For faith is the very signe, whereby Gods seruantes are knowne to be the children of adoption, or of the inherytaunce promised by grace.

Gala. 4. Ephe. 2. Hiere. 1. Math, 10, Lutherus Erasmus Occolampadius. Zuinglius

10 And the sayde Angell cryed with a lowde voyce, he bouldlye and with an earnest spirit vttered the verytie, fearing no worldy displeasure. This voyce against the vnbeléeuing Antichristes was neuer more earnest than now in our time, as wel in wrightings, as in preachinges. And further hath it gone by bookes wrytten, then by wordes spoken, and much more people conuerted.

11 An earnest message from God was thys voyce to the sayde fowre Angels of hys wrath, which were by his sufferaunce permitted cruelly to handle and to hurte hys people to their saluation and their owne damnation, which people dwelled as well vpon the sea, as vpon the land, as well in the close Ilandes as in the open countrye.

Daniel. 7, Sebastianus Meyer. Sapi, 3, Franciscus Lombertus

12 And the voice was this. Sequestre your fiercenes for a time, & in no

Apoc. 9,

tase pʒesume after any cruell sozte to harme neither the earth, noʒ the sea, noʒ the growing trées. Suffer the Gospell to haue his frée course, stop not the passage of Gods woʒde, let the winde of his verytie blowe without impediment. Robertus tuitiensis, Math.24, Hiere.31 Canti.4, Psalm.38, Hiere.22,

Though some hartes be woʒldlye, some consciences wauering, and some mindes barren and vnfruitfull, yet may they repent and come to gwdnes. When the sẽde is sowen, some falleth vpon the gwd earth, & bʒingeth fowʒth fruite in abundaunce. Zacheus of a great extoʒcioner became a rightuous man, Mathew of a Publycan a true Apostle, and Paule of a fierce persecuter a gentle pʒeacher. Luke,8 Math.13, Luke.19. Math.9, Act.9, Canti.4 Roma.8. Ezech.9, 2.Cor.1. Hebr,11.

13 Cease therfoʒe from with holding the swẽt blast of the Scriptures till we haue sealed vp the chosen seruants of our eternall God in theyʒ foʒeheades, oʒ empʒinted fayth in their hartes by his spirite, which is the marke of saluation, and tyll we haue tokened vp the whole number of them. Thus to be marked vp foʒ

the seruants of God, is not only to beleeue after the minde of Ezechiel, but also to lament the abhominatiõ, and bewayle the wickednesse that is done hære. None are of that sorte vnlesse they sorrowfully mourne to se god blasphemed, ỹ name of Christ disdayned, the trueth troden vnder foote, and the perfect Christen church despoyled. By the aforesayde Angell is not ment one Christen preacher alone but many, for so much as it is hære sayde. Till we haue sealed the seruants, &c. For after that one hath begun, many doth continue it. In that hath bene spoken afore is it manifest that were the tirants neuer so mad and persecute they neuer so sore to stoppe Gods worde of hys course, yet canne they not so preuayle againste it, but it commeth to them whome God hath appoynted to be marked vp for his. They with all the deuils in hell cannot withholde it from them, whom God hath prefixed to make vp his number. And though that the Antechrists and murtherers

Ezech.9
Rom.9.
Math.5.
Luke.23
Apoca.5

Strabus
Haymo.
Albertus
Magnus
Hier.26.
1.Tim.3.
Actu.4.

Rom.8.
Mark.16
Ephe.1
1.Iohn.2.
Apoc.22.

rers thinketh them to be very few, by reson of their wicked lawes, cruel constitucions, threatnings, and terrible tormentes, yet is their number infinite lyke as here doth folow. Actu.20 Sap.3.

THE TEXT.

1 And I hearde the number of them which were sealed .2. And there were sealed an hundreth and xliiii, M. of al the tribes of the Children of Israell. 3. Of the tribe of Iuda were sealed, xii. M. 4. Of the tribe of Ruben were sealed .xii. M. 5. Of the tribe of Gad were sealed xii. M. 6. Of the tribe of Asser were sealed. xii. M. 7. Of the tribe of Neptalim were sealed. xii. M. 8. Of the tribe of Manasses were sealed twelue M. 9. Of the tribe of Symeon were sealed xii. M. 10 Of the tribe of Leuy were sealed. xii. M. 11. Of the tribe of Isachar were sealed. xii. M. 12 Of the tribe of Zabulon were sealed twelue thousand. 13. Of the tribe of Ioseph were sealed twelue thousande. 14. Of the tride of Beniamin were sealead. xii. M.

The

The Paraphrase.

Apoca.6
Iohn.6.
Rom.8.
Iohn,17,
Deut.7,
14 &,26
Exod.4

1 And I hearde (sayeth Saincte John) the number of them rehearsed, whiche were sealed with the sure token of faith, and marked vp for the heauenly inheritours with Christ, not for one countrye, but for the whole worlde. Fyrst were the Israelites named, for so much as they were the peculiar nation, whom God fyrst chose for his owne people. Israell is mine eldest sonne, sayeth the Lorde. After them followed in course the Gentiles as the yonger Sonne, that we shoulde thereby knowe that all people, whiche feareth god, and worketh righteousnes, is accepted vnto him.

Ffa.60,
Act,10.

Numerus signatorum

2 And there were sealed vnto the Lorde an hundred and xliij. thousandes of all the tribes of the children of Israell, to haue the lyfe euerlastinge, of euery tribe twelue thousande persons.

Hebr.9,
Gene,20
Hebr.7.

3 Of the chosen tribe of Juda the fourth sonne of Jacob, of whō christe descended, were sealed vnto God. xii. thousand.

4 Of the mighty stock of Ruben the first sonne of Jacob by Lia, were marked vnto the Lord. xij. thousand. 1. Para. 5. Gen. 29.

5 Of the happy kindred of Gad the vij. sonne of Jacob by Zepha, were tokened vnto life. xii. thousand. Gen. 30. Nume. 1 Gene. 30. Iosue. 18.

6 Of the blessed tribe of Aser the eight sonne of Jacob by Zepha were sealed vnto the heauenlye felowship xii. thousand. Gene. 30. Deu. 33.

7 Of the plentuous offspring of Nephtalim the vi. sonne of Jacob by Bala, were signed to be pertakers of ioy with christ. xii. thousande. Gene. 48 Num. 32 Iudie. 18. Gene. 29.

8 Of the notable parage of Manasses the eldest sonne of Joseph in the stede of Dan, because of ỹ ydolatrie, were noted for the friendes of God twelue thousand

9 Of the humble tribe of Symeon the second sonne of Jacob by Lia, were sealed to the heauens felicitie xii. thousand.

Deut.10 Gene,29

10 Of the sanctified succesſe of Leuy the thirde son of Jacob by Lia, were marked vnto saluation twelue thousand.

Mala 3 Gen.50, 2. Cor.2, Gene.30.

11 Of the pleasant posterytie of Isachar the. ix. sonne of Jacob by Lya, were tokened to ỹ ioyes euerlasting xii. thousand.

2 Thes.1. Gene,30 Hebr.9,

12 Of the famous tribe of Zabulon the .x. sonne of Jacob by Lya, were sealed to the kingdom heauenly. xii. thousande.

13 Of the rightuous stock of Joseph the. xi. sonne of Jacob by Rachell, were sanctified to Chriſtes inheritaunce. xii. M.

Gene.35 1. Peter.3, Collectanea VVestmeri. Otho brunfelsius de tropis scripturarum.

14 Of the godly kindred of Beniamin the twelf sonne of Jacob by Rachel, were elected vnto the eternall heritage twelue thousande. This set number of twelue thousande for euery tribe of the Israelits, betoketh a notable multitude in euer kindred of them, certenly appointed of God vnto saluation. And it is not to be vnderstanded vpon them that are past, but rather vpon them, whom it shal

shall please God to call in this latter age vnder the vi. seale opening. Whom Paule calleth the remnant which shal be saued, according to the election of grace. For lyke as by the fall of the Iewes Synagoge for vnthankfullye receauinge the veritie, saluation then hapened vnto the Heathen, so shal it now againe from their carnall church to the Iewes for the same. god hath not thrust out his people, but their conuersion shall be as is life from the dead. Thys shall the carnall synagoge of Antychristes, hypocrites, tyrauntes, and cruell magestrates, no more perceiue at that day then they now decerne those poore creatures whom they spightfully persecute and kyll, to be the true Churche of CHRIST. When Helias thought no more true beleeuers but hym selfe left alyue, almighty God shewed him of vij. thousand more whom he knew not. If he were then ignorant, muche more these folwe Angels of darknesse,

Rom.11. Amos.9

Math,21. Osee.3. Apoca.17. Rom.11. Math.10. Psalm.85.

Sapi,5. Iohn.16. 3.Reg.19. Roma.13 Iude.1. Apoca.15. Iohn,19.

which now sleyeth vp God seruants as the Iewes dyd Christ. Not for nothing hath god geuen so much knowledge in the Hebrue tongue. The Iewes muste be sealed with the worde of veritie. They must haue the sure signe of faith. They must know and confesse Christ, whom god afore promised by the Prophetes, that twelue thousand of euery tribe may be sealed vnto saluation. For that time must the Antichrists ceasé. Their false interpretations of scripture, their wicked traditions, their doctrine of deuilles, their lies in hypocresie, their errours, their stinking chastitie (whom God and his angels abhorreth and the deuill most highly alloweth) with all their other filthynesse they must lay aside. Where as afore time they haue immagined other waies of the health and righteousnesse then by Christe, as by infinit sectes of perdition, Idol worshiping, pardons, and other abhominations wout number, they must now be compelled against their wil to re-

Franciscus Lambertus in Apocal. li. 2. part. 3 Roma. 11 Apoca. 9.

Marci. 7, 1. Tim. 4, 2. Pet. 2 Math. 8

Gala. 5, Rom. 10. 2 Peter. 2 Apoca. 18. Ioannes Oecolampadius in Danielē.

signe

ſigne them, not onely by the manifeſt truthe, but alſo by thoſe which as yet are enemies both to them and alſo to the ſayde veritie. I can not ſæ it but it worketh euen now as it did in the primatiue churche. When the Hethen perceiued the Apoſtles and Diſciples expulſed out of Iewry for the Goſpell preachinge, for the hate they had to the Iewes they gladly receiued them, which was vnto their ſaluacion, though they thought nothinge leſſe.

Euſebius Acto. 13 Rom. 11 Eſa. 49 Franciſcus Lambertus li 2. parte. 3 in apocalipſim.

Not vnlyke is it in this age, but that the true prechers and learned men, compelled alſo by tiraunts to decline to the Saracens and Turkes, may in lyke maner be accepted of them in ſpight of the Romiſhe deuill and his Church, and ſo conuerte them to the true Chriſten faith, whiche they before abhorred. Such fauour may they finde amonge them nowe, as did Joſeph, Daniel, Heſter, Mardocheus, Zorababel, Nehemias, Eſdras, Tobias and other amonge the

Gene. 41. Daniel. 2. Heſter. 1. Tobie. 1. Math. 24. Luke. 19. Gala. 4. Apoca. 18

infidels then. And lyke as the Jewish synagoge did at that tyme wholly perish for reiecting Gods woꝛd, and neuer could recouer since, so may that false counterfayte churche of Antychriſt come to diſtruction for contempninge the ſame and neuer ryſe vp agayne.

Anno. 4. Ioſephus Egeſippus Mantuan. The ſweet wyndes may not blow for theſe angels of darkneſſe.

Muche is it to be feared, yᵗ they ſtoppe GODS woꝛde as they haue begunne, leaſt that plague fall on them that lyghted vppon the IEWES at the Siege of Hieruſalem, by the TURKE nowe, oꝛ by ſome other woꝛſe then he.

Foꝛ though they ſuffer the Bible to be abꝛoade in the mother tongue in BRABAND, HOLLANDE, FLANDERS, FRAUNCE, SPAYNE, ITALYE, and other places, yet are they ſtyll as they were Angelles of darkeneſſe, Tyꝛaunts, Perſecuters, Antichꝛiſtes, and Hypocrites foꝛbiddinge the ryght courſe

of

of it. And not withstandinge their violence, yet breaketh it forth so, that innumerable people are dayly sealed vnto GOD.

THE TEXT.

1 After this I behelde, and loe, a great multitude (vvhiche no man coulde number) 2. Of all nacions, and people, and tongues, 3. Stoode before the seate. 4. And before the Lambe, clothed vvith longe vvhite garmentes, 5. And palmes in their handes, 6. And cryed vvith aloude voyce, saying, 7. Saluation be ascribed to hym, that sytteth vppon the seate of our GOD, 8. And vnto the Lambe, 9. And all the Aungelles stoode in the compasse of the Seate, 10 And of the Elders, and of the fovvre Beastes, 11, And fell before the Seate on their faces, 12. And vvorshipped GOD, sayinge, Amen.

13, Blessynge, and glorye, and vvisedome, and thankes, and honoure, and povver, and might be vnto our God for evermore, Amen.

The Paraphrase.

Psalm.138 Marci.16. Osee.1. Gene.18,

1 After this (saith saint John) I beholde an exceeding multitude of the Gentiles or Heathen, marked into the felowship of Christe, whom no man was able to number.

Phil,2 Rom, 14, Acto.2,

2 These were of all nacions of the earth, of al peoples of the world, and of all languages under heauen, Greekes, Latines, Hebrues, Caldeans, Parthyans, Medes, Elamites, Capadocians, Asianes, Phrigian, Egiptianes, Arabianes, Syrians, Affricanes and Indians.

3 They

3 They stode all before ỳ imperyall seate of God. It was giuen them by the holy ghost to see him in faith reigning in hys true church, and to take hym for theyr mercyfull Lorde and father. Psalm.9. Lucke.8. Math.16 Iohn.20. Esa.53

4 They stode also in the presence of the pore Lambe, beutifully cloathed with long whyte garmentes. They beleeued Christ to be theyr only sauiour and redeemer, and were moste highly accepted before hym for that beleeues sake. They lyued purely according to his worde, & did all things of a sincere conscience, taking him for their only health and comfort. Apoc.6. Ephe.1. Rom.5, Psalm.85, Esa.45. Iohn.1, 1.Cor.6

By hym onely they trusted to haue their sinnes forgiuen, wherfore they were by him iustified and restored to perfect innocencie.

5 Palmes had they in their handes large and beutifull, in token of victorie ouer sinne, hell, death, & the diuill, which they haue through Christ. Eucherius 1.Iohn.5. 1.Cor.15, Hebre.11. Psal.113,

6 And they cryed all with a loude voyce. In an earnest fayth they made this strong protestacion, saying.

Epho.2, 8. Cor.4. Pſalm.3 Daniel.7,

7 No merite, health, nor gwdneſſe be attributed vnto vs, nor yet vnto any creature in heauen nor in earth for vs. But all our whole ſaluacion, lyfe, and deliuerance, be onely aſcrybed vnto hym that ſitteth vpon the throne of our God, reigning by hys ſpirite not in the falſe counterfayte church, but in the true chriſtian congregacion.

Apoca.5, Hiere.11. Pſalm.3. Rom.9. Iſaie.64 Apoca.5,

8 And vnto the ſwéete Lambe Jeſus Chriſt, which alone dyed for the ſame. For health is onely the Lordes, ſo is the eternall bleſſyng, and neyther of our workes, nor yet of our gwd déeds, for the beſt of them are defiled.

Daniel.7. Eſai.9, Apoca.4 Math,18

9 And all the Angelles or miniſters of heauen, compaſſed the throne according to their offyce. They aſſiſted the true faithfull church which is the ſeate of God.

10 The xxiiij. elders they compaſſed alſo, ſo dyd they the .iiij. beaſtes. For miniſters they are to the ſaincts departed, and ſeruaunts to them that be yet aliue.

11 They fell downe flatte on theyr

faces before the throne. They meeke-ly acknowledged them selues the creatures of God, and seruaunts to hys congregacion. Phili.2 Apoca.5

12 And they worshipped not ỹ seate, but God which sate on the seat. Most highly they magnified him and praysed him for restoring their lost number saying: So be it euermore as we shall now desire. Pfal.99. Lambert Lnke.2. Colos.1. Daniel.7 Apoca.5

13 Euerlastyng prayse and glory, perpetuall wisedome and thankes, continuall honour and poure wyth might which can not be measured, be referred vnto our eternall God of all his creatures for euer and euer, yea for all that he hath wrought in them, Amen. 1.Timo.6 Nehe.8, 3.Esd.9

THE TEXT.

1 And one of the elders answered, saying vnto me. 2. What are these which are arayed in long white garmẽts, & whẽce came they. 3 and I said vnto hī, 4. Lord thou vvottest. 5. And he sayd vnto me. 6 these are they vvhich came out

out of great tribulacion, 7. and made their garments large, 8. and made them whyte in the bloud of the Lambe. 9. Therfore are they in the presence of the seate of God, 10. and serue him day and night in his Temple. 11. And he that sitteth in the seate, will dvvell among them. 12. They shall hūger no more, neyther thurst, 13. Neyther shall the sunne light on them, 14. neither any heate. 15. For the Lambe vvhich is in the mids of the seate shall feede them, 16. and shall lead them vnto fountaynes of liuing water. 17. And God shall vvype avvay all teares from their eyes.

The Paraphrase.

Haymo
Anshertus.
Sebastianus
meyer.
Apoca. 6
Esa. 39
Matth. 20,
Luke. 9,
Rom. 8

1 And one of the auncyent elders (sayth sainct Johan) made aunswere vnto that, whiche I was inwardlye most desirous to knowe concernyng this innumerable multytude, saying vnto me by maner of question.

2 What are these comely persons, which are thus beutifully apparelled in long whyte garmentes, large and fayre? And from whence came they as thou supposest.

3 And I as one ignoraunt of the misteries of God, of myne owne nature

without

without the speciall gifte of hym, answeared after this sorte.

4 Syr, thou wottest what they are and from whence they come, by such knowledge as the Lorde hath giuen thée.

5 And hée sayde agayne vnto mée thus. Iohn.16. 1.Cor.14. Hebre.11

6 These are they which come vnto Christ by fayth, out of the great tribulacion of worldly wickednes, fleshly cares, and disquieted consciences. Acto.14. 1.Peter.3. Iohn.6.

7 Abhorring the doctrine of mens inuencions, they set sure holde vpõ the liuing word of the Lord. There fette they out forgiuenesse of their sinnes, and made their garmentes large to couer theyr olde deformities. Acto.10 Psalm.32

8 They washed their lyues in the sorowes of repentaunce, and fashyoned theyr dædes to his swéete lawes and commaundementes. They made their garments white in the precious bloud of the Lambe, beléeuing to bée purified by the merite of his death. Act.19, Psalm.113 Daniel.12 1.Peter.1. Apoca.22, Acto.10 Ephe.2. Daniel.7.

9 And therfore are they at this time in the presence of his maiestie, accep-

ted,

fed, take, and alowed for the citizens of heauen.

10 They serue him day & nyght in the Temple of their soules, and they prayse his glorious name in spirite for euer more.

Apoca.4 Exod.29 Ioel.2. Esa.49, 11 The Lord that sitteth on ỹ throne will alwayes dwell among them, as their most mightie defendor, their solace, and their comforte.

Iaco.1, Esa.49, Psalm.120 12 The spirit shall so refresh them, they shall no more hunger nor thirst. Though concupiscence dwel in them they shall desire none euill.

Deut.4. Hiere.17. 13 Neither shall the sunne so lyght on them, which is this worldes prosperitie, that they shall forget their Lord God at any season.

Iohn.19, Rom.8. Apoca.5. 14 No heat shall hurt them, nor aduersitie of this worlde ouercome thē, but in ỹ they suffer or doe, all thyngs shall worke to the best.

Matth.18. Iohn,14, Aggei.2. Acto,4. Esa.60. 15 For the innocent Lambe Christ which is in the middest of the seat, or the cōgregacion of God by his word, shall norish, fede, & releue thē wt hys promise, shal preserue, comfort & lead them

them by his spirit. Yea he shall so ouer them, they shall haue neede of nothyng. And if he bee their light, health, and strength, of whom should they be afrayed

16 He shall bring them vnto the fountaynes of the lyuing waters, & make them such well springs as shall flow vp into the lyfe euerlasting. His doctrine must doe it and none other, for none commeth to ỹ father but by him.

Psalm.58. Iohn.4. Eccle 1. Iohn.14. Apoca.21. Iohn.16. Acto.5. 1.Iohn.4. Rom.6. Math.5.

17 And God shall wype away all teares frõ their eyes. Aduersitie shall be vnto them a very consolacion. No sorows shal they care for, no torments shall they regard, no troubles nor yet death shall they feare, but thinke in their hartes alwayes, ỹ the suffrings of this lyfe are nothing to the glorie to come. The aforesayde elder myght seeme to be Jacob, whose prophecie might tell John, that Christ should washe his garment in wine, and hys mantel in ỹ blud of grapes. So might it be Dauid or Esay, which also confirmeth the same.

Gene.49. Psalm.28. Esaie.63. Apoca.19.

In this as in a glasse may be seene what they are afore god ỹ at this pre-

sent

Marke this first seale opening.

sent age, or vnder this fyre seale opening vnfaynedly cleueth to his word, foloweth it in effect, and liueth accordyng vnto it. Fyrst they are cleere afore God, and no sinne shall be imputed vnto them for their faithes sake. Consequently, they are deliuered of a troublous cõscience. The Lambe hath restored them to innocency, & God accepteth them for his children. These seeke no doctryne but the scrypture. They serue God in spirite and in no deads thinges. They hunger not for mens tradycions, they thirst not for hipocrites good workes, they are well, and fully contented with the Lambe. They seeke no prosperitie, neyther care they for aduersitie. The word of God is their gyde, and therein they minde to depart. None other but such are sealed vnto god, nor none els walk before him in whyte garmentes.

Rom.8.
Psalm.31.
Sapi.17.
Hebr.9,
Gala.4,
Iohn.4.
Math.5,
Luke.6
Colo.3.
Hebre.11.
Psalm.118
2.Corin.1.

The

The viij. Chapter.

THE TEXT.

1 And when he had opened the ſeuenth ſeale, 2. there was ſilence in heauen about the ſpace of halfe an houre. 3, And I ſavv ſeuen Angels, 4. ſtanding before God. 5. And to them vvere giuen ſeuen Trompettes. 6. And an other Angell came, 7. and ſtood before the aulter, 8. hauing a golden cenſer. 9. And much of odours vvas giuen vnto hym. 10. that he ſhould offer of the prayers of all ſayncte̅s vpon the golden aulter, 11. vvhich vvas before the ſeate. 12. And the ſmoke of the odours vvhich came of the prayers of the Saincte̅s aſcended vp before God out of the Angelles hande. 13. And the Aungell toke the cenſer, and filled it vvith fyre of the aulter, 14. and caſt it into the earthe, 15. And voices were made, and thunderings, & lightnings, 16. and great earthquake. 17, And the ſeuen Angels vvhich had the ſeue̅ trumpets, 18, prepared them ſelues to blovv.

The Paraphraſe.

I

IN the seuenth seale openyng (which is the next & the last) there was silence in heauen (saieth Saint John) by the space of halfe an houre. This signifieth that there shall bée in that age, that peace in the Christian churche, which Christ brought with him from heauen, and left hære with his disciples. Then shall wretched Babylon fall, then shall the bloudie beast full of blasphemous names perishe, then shal ỹ great Antichrist with his whole generaciõ rom all togither, to naught, then shall the fierce Dragon bée tyed

vp for a M. yeres. Thẽ shal raign peace & cõcord, ỹ truth shal be beloued, gods word shal be had in estimacion, & hys sere-

Esa. 32,
1. Iohn. 2.
Augustinus,
Luke. 2,
Iohn. 14
Hiere. 51,
Apoca 17.
2. Thes. 2.
Apoca. 20
Esa. 32,
Mich. 4

seruants shall liue wout check. Yappie are they that shal see those dayes.

2 This silence shall endure but half an houre space, whiche may bee the thousande yeares that are spoken of heere afore, considerynge that all the age after Christ is but the last houre, and a thousand yeares before God is but as the day that is paste. In the time of this sweete silence shall Israell be reuyued, the Iewes shall bee conuerted, the Heathen shall come in agayne. Christ will sethe vp his lost sheepe and bryng hym agayne to hys folde, that they maye appeare one flock, lyke as they haue one shepeherde.

Psalm.125 Bedas. Apoca.20, 1.Iohn.2, 2.Para.1. Psalm.89, Rom.11, Hiere.23 Luke.15 Iohn.10

3 And I sawe (sayeth saint Iohn) seuen Angels standing before the maiestie of God, which signifieth ỹ preachers of his Worde for the seuen seuerall times of the vij. seales opening, to euerie seale correspondinge an Angell. For all that the preachers hath done from the beginninge of the Gospell, to the tyme of this last seale opening, shall then appeare at once.

Apoca.1. Mala.2 Albertus Magnus Franciscus Lambert. Isa.27, Ose.8, Hiere.16.

In that day(sayeth Esay(the Trumpet shall be blowen, they that were lost shall come from the Ascirians,the scattered flocke shall come from Egypt,& worship ỹ Lord in Jerusalem.

Daniel.7, Hebr,1, Esa.58. Eucherius

4 These Angels stode before ỹ presence of God,as mynisters of acceptacion,readie to execute his heauenly will and commaundement.

Hiere.23 Iohel.2. Apoc.6. 1.Cor.4

5 And to them was giuen vij. hollow trumpettes,the ministracion of his worde was vnto them committed.They ran not forth vnsent, they spoke not vncommaũded.They blew their trumpettes one after an other. As the seales were opened,the misteryes they declared as came to theyr course.

Mala.3. Esa.64, Nume.4 Phil.2.

6 And another Angell (sayeth saint John) of a much higher nature then these,came forth,yea euen the Angel of the couenaũt that was so sore longed for, came to hys holye Temple.

7 He stod before the aulter,he humbled him selfe, hæ became man, hæ toke the shape of a seruaunt.

8 He

8 He had in his hande a golden cen- Hebre.9.
ser. This Lorde Jesus Christ the so- Iohn.4.
ueraygne messenger of our saluacion 1.Tim.2,
toke it vpon him alone to be our me- 1.Iohn.2.
diatour our aduocate before God, Psalm.140,
and the onely attonemente for our Gene.15,
sinnes.

9 And much incense of odours was
guen vnto hym by the great fayth of Hebre.11.
Abraham, Iohn Baptist, and of all the
sanctified number.

10 That he shoulde offer vp vnto Hebre.13
God so much of the prayers of all the Ephe.1.
faythfull beleeuers vpon the golden Apoca.12
aulter or in his glorifyed nature, as
was right afore him.

11 Which aulter is now before the
throne of God. He hath an euerlasting Hebr.7
priesthod, he is able to saue them that Iohn.14,
come vnto God by hym, and lyueth Acto.7.
immortal, standing on his right hand 1.Iohn.2
as one euer readie to make interpel- Act.4,
lacion for vs. All they consented in
one that hee should be theyr generall
attourney, considering he was their
onely sauiour and redeemer.

12 And the swete smoke of the ods-

Psalm.140, Proue.11. Hebre.1 Rom.8. Hebre,9 Iohn.14

rous incense, which came of ỹ wholsome and feruent desires of them that had fayth, ascended vp before God out of ỹ Angels hande. By his onely meryte was their fayth accepted, and for his deaths sake their workes pleased God.

Hiere,31 Luke.12 Act,2. Iohn.1,

13 The sayd Angel toke the censer, he prepared his godlie spirite. He filled it with fire of the aulter, whych was his eternall charitie.

14 And he cast it into the earth, with poure he sent it downe in clouen fyerie tounges vpon hys Apostles, of whose plentuous aboundaūce all we haue receyued.

Apoca.4, Iohn.16, Marci.16 Iohn.3, Esa.1, Math.15. 1.Tim.6 Apoca 6, Math.2, Acto.4, Iohn.11

15 And as it was come down, there were noyses, thunderings, and fearefull lightnynges, for it rebuked the world of sinne, of righteousnesse, and of iudgement. It reprowued the world of vnfaythfulnesse, for contempnyng the light of Gods veritie. It threatened it for superstitions, hypocrisie, and outwarde obseruacions. And vterly it condempned it for obstinacie of corrupte interpretacions.

16 There

6 There was also a terrible earth-
quake as it was comen into ỹ world.
The vngodly rulers were moued,
the ambicious prelates were vexed,
the couetous lawyers fretted, the hy-
pocrites and priestes waxed madde,
yea they are not yet quyeted to thys
day. They still lye & prate, they blas-
pheme and accuse, they persecute and
kill, they hange, burne, and drowne,
their malice hath none ende. Math,5 Iohn.15 Psalm.73

7 And the sayd vij. Angels (sayeth
Iohn) which are the vniuersall prea-
chers of Gods veritie, hauyng theyr
vij. trumpettes or full authoritie gi-
uen them of the Lord. Luke.9 Esa.58

8 Prepared them selues by power
of the holy Ghost, to execute their of-
fices, & to blow ech one in his course. Iohn.15, Marci.16

THE TEXT.

1 The first Angell blew, 2. And there was made hayle and fyre, vvhich vvere mingled vvith bloud, 4. and they vvere cast into the earth. 5. And the third part of the trees vvas brent, 6. and all greene grasse vvas brent.

The Paraphrase.

The first angel. Acto.2. Rom.10. Iohn.12 Act.13. Hebr.3. Apoca.22,

1 The first Angell first stode forth, and blewe his Trumpet. The Apostles after ỹ first seale opening (which was at the comming of the holy ghost) went forward with the gospell, and taught it the worlde ouer. And when they had beleeued and throughly receiued the word which were predestinate of God to bee partakers of the glorie with Christ, the residewe still blynd & obstinate, perseuered in their infidelitie, and so perished.

Exo.9. Eccle.9 Rom.1. Sapi.2.

2 For vpon them came hayle & fyre, which were myngeled with bloude. Their wickednesse ouer went them, their stubborne stomakes sturred vp their furie, their fiercenesse kindled euer more and more, & their madnesse made them blynde.

Iohn,16, Acto.4 Iudie.1, 2. Cor.4. Act.7, 8.12 14.19.

3 And these they coupled alwais with crueltie & murther. For when Christes disciples had preached the Gospell, the wicked sort of the Iewes and Gentiles in no case would beleeue it,

but

but their obstinacie so blinded them, and their malice so inflamed them, that they sought their death and procured the effusion of their blood. Ouer all the Actes of the Apostles this is euident.

4 And they were cast into the earth. So occuppied their earthly hartes this wilfulnesse and anger with thirstynge of innocent bloude, that all grace in them was extinguished, and all goodnesse cleane consumed. Ezech.14, Math.23, Osee.4, Iude.1. Luke.13.

5 The third part of the trées was brent, and all the grœne grasse came to nought. Though the chosen people were euer the lesser number, and the wicked the much greater (as in Zacharie) yet are they not here so noted, for so much as in the sight of the Lord the infinite rable of infidels are nothing to the smal flock of faith. Math.7 Zacha.13 Psalm.33, Luke.12.

Consider also that in Zacharias time, the Iewes were the people of God, which were nothing in comparison to the Gentiles. But now are the Gentiles his people, which euer

excéded them in number. The thride part of the Trées wythered in their wickednesse were founde without fruit in the Gentiles.

Osee.11, Rom.9. Esa.54, 1.Iohn.2 Act.13, Hiere.3, Iohn.4, Math.21, Luke.11 Primas.1, Haymo. Franciscus Lambert?

6 All the Iewes which somtime were the grëene grasse by the manyfolde gifts of God, and by Christes comminge of them, were then brent vp cleane. True faith went from them, and their owne malice blinded them.

Though this were veryfied of them onely, which were at the first Seale openinge, and the fyrste Trumpet blowinge, yet doth it touche the blodye Antechristes, Hypocrites, and vngodly rulers, withstanding Gods word to this present day, the poore Christians beinge grëene, and bringinge forth fruit in pacient sufferaunce.

(.·.)

The

THE TEXT.

1 And the ſecond Angell blevv, 2, And as it were a great mountaine burning with fier, 3, Was caſt into the ſea. And the thirde parte of the ſea turned to bloude. 5, And the thirde parte of the creatures vvhich had lyfe, dyed, 6. And the thirde parte of the ſhippes vvere deſtroyed.

The Paraphraſe.

1 The ſeconde Angell blew his Trumpet at the ſeconde Seale opening, which ſignifieth the preachers, declaringe the ſecrete miſteries of Gods verytie immediatly after the Apoſtles time. The ſeconde angell. Mala. 2, Apoca. 2, Euſebius ceſarienſis

2 And as they were at the pleaſure of the Lorde ſo doynge, a monſtrous thinge in manner of a great mountayne burninge with fier was caſt into the ſea.

A cruell ſorte of falſe diſciples and wicked brethren aroſe vp frō among them, all earthly minded to couetul- Zacha. 4, 1. Iohn 2 1. Tim. 3.

neſſe,

2. Tim. 3. Act. 20 2. Peter. 3, Esa. 17, Ezech. 6 Luke, 18

nesse, puffed vp with pryde and ambicion, inflamed also with anger, spight & vengeãce, they boysterously entred in among the people, so mutable and fickle as the sea, which chaungeth with euery winde. These are the mountaines that swell vp thinkinge much of themselues. These are the rysing hylles that boast so much of their good worckes, of whose ouerthrow by Gods word both Esay and John Baptist dyd prophesie. Such fyery mountaines were Jānes and Jambres, that maliciously resisted Moyses, so were Phallur and Semeias, which vexed the Prophet Jeremy.

Esa. 40 Luke. 3 2. Tim. 3, Hiere, 20 Iohn, 18. 3. Iohn. 1, Act. 19, Act. 13, 2. Tim. 4.

Such burning hylles were Cayphas and Annas against Christe, Diotrephes, Herpocras, Hebion, and Cerinthus against John the Euangelist, Demetrius, Bariehu, Himenius, and Alexander against Paule, with such lyke mody prelates resistinge the truth to this present day. Suche smocky mountaines of contradiction

doth

doth dayly withstande Christ in the edifying of his Christen Church, as rebuked Zorababel in ỹ building of the Iewes temple. Hebre.12 Zacha.4 Esa.17 Rom, 16. Apoca.20.

3 They sturre vp the sea, they moue the weake people, and make them blynd as Asses. In their hate they prouoke the Princes to cruelty and malice. They cause them to punishe the poore Preachers, and put asyde the trueth least they should fal vnto it. Acto.16 Lucke.11.

4 By reason of this burning hyll fallyng into ỹ sea, the third parte of ỹ water turned into blood, ỹ third part of ỹ people seduced by them became hatefull murtherers. Not only they accused GODS seruauntes, but as bloud thirsty beastes they consented to their deathes, not consyderynge that he which doth but onely hate his brother is an homicide. Exod.7 Apoca.17 Act.6 Math.10. Ioan.16 Math.5. 1. Ioan.3

5 The thyrde parte of the creatures, which had lyfe dyed. Of those which seemed to be faithfull amonge them, a great number were worse then nought. Dissembling with faith Acto.19. Apoca.3. 2. Tim.3.

they

they betraied the truth, and wrought much wickednesse. Many martirs were then euery where.

Eusebius cesariensis Eucherius

6 So that the third part of the shippes were destroyed also. Many Churches or priuate congregations called parrishes, for feare of losinge their goodes, and for doubt of imprisonment and death, refused the faith and fell cleane from the trueth, and so were perished and loste. For Shippes in the scriptures betokneth them.

1. Tim. 6.

Luke. 8, Act. 27

THE TEXT.

1 And the third Angell blevv, 2. And there fell a great Starre from Heauen, 3. Burning as it vvere a Creshet. 4. And it fell into the thirde parte of the Riuers, and into fountaines of vvaters. 5. And the name of the Sarres is called vvormvvode, 6. And the thitd part of the waters vvas turned to wormevvod. 7. And many men dyed for the vvaters, because the vvere made bitter.

The

The Paraphrase.

1 When the thirde Angel blew bys Trumpet at the third seale openinge, there fell from heauen a great mighty Starre, burning lyke a Cresset, The third angel. Daniel.8. Iude.1.

2 As the preachers of that time opened the trueth of god, many great doctors and excellent learned men, as Arius, Macedonius, Eutices, Malens, and such other, declined from the sincere faith, and fell to blasphemous opinions concerning the Godhead. 2. Tim.4 Philastrius Brixiensis Augustinus

3 These seemed glorious to the earthly minded people, they appeared notable and famous to the blind forsaken sort, yet was their learninge madnesse, and their doctrine fables and lyes. But this is here to be noted, that they which are true techers remaine still in heauen, they persener in the christen church, where as the other are fallen cleane frō thēce by apostasie, and errours, so that they are none of Christes. Luke.16 C.see.9, 2, Tim.4, Iohn.6. Apoc.2, 1. Iohn.2. 1. Tim.4

4 This

2. Corin. 4. Esa. 55 2. Tim. 2 Luke. 12, 1, Cor. 2, Amos. 5.

4 This starre fell into the thirde parte of the ryuers, whiche are the scriptures peruerted, and into the fountaynes of waters, whiche are Gods owne very wordes depraued. These haue the false doctours, yea pernicious heritikes infected with their errours, corrupted with their lyes, and with theyr false interpretations made them bitter and vnsauerye.

Hiere. 9

Gene. 26. Primasius Bedas, Here. 2, 1. Cor. 5 Psalm. 18, Matth. 15, 2. Thes. 2.

5 For the name of the starre was wormewoode, whose nature is to withdraw all swæteneſſe. These with their bitter heresies and their noysome doctrine destroyed the pits of Abraham, they troubled the Text, they mired the truth w̄ falshod, they poysoned the waters, they toke away the louesomneſſe of them, they left them vnpure and vnperfite (not that they can be so of thē selues, but of their false worke) they made them vnpleasant, vnprofitable, yea and most perylous vnto many.

Hiere. 23. 2. Cor. 2 2. Pete. 2. Tren. 3,

6 For it followeth, When the third parte of the waters (whiche are the scriptures corrupted by them) was

turned

turned into wormwode, or bitterneſſe of errours.

7 Many men dyed of them. They periſhed by thoſe doctrines, becauſe they were made bitter. Yet were not all men caſt away, for two parts were left vndefyled, and many that dronke the poyſoned waters, enioyned them againe. Onely were they loſt that retayned thē ſtyll. The pure waters are heere doubled vnto the waters infected. For double in value is the verytie before GOD, and the true miniſter therof worthy double honour, where as the other are nothing at all.

Haymo. Ambroſius Anſbertus Hiere. 2. Pſalm. 18. 1. Tim. 5.

THE TEXT.

1 And the fourth Angell blew, 2. And the third part of the Sunne vvas ſmitten, & the third parte of the Moone, & the third parte of the Starres. 3. So that the thirde part of them was darkened. 4. And the day was ſmitten. 5. That the thirde parte of it ſhoulde not ſhine, and lykewiſe the night. 6. And I beheld and heard an angell flying through the midſt of heauen. 7. And ſaying with aloude voyce. 8. Wo, wo, wo, to the dwellers of the earth, 9. Becauſe of the voices to come of the Trompetes of the three Angels, which were yet to blow.

The Paraphrase.

The fourth angel. Math.20, Lucke.20 Marci.12 Math.28 Hieronimus. Ruffinus. Cassianus Heraclides.

1 At the fourth Seale opening the fourth Angell stode forth and blew his Trumpet. Neuer was the time yet so perylous but some trewe preachers hath bin in it. Were there neuer so many heresies abroad, yet haue there reigned some godlye ministers, what though they were vnknowne to the worlde. Many sincere fathers were in the desert wildernes when most mischief was in doynge amonge the cruel tiraunts which priuyly resortinge to Cities, taught them whom God had appointed to be saued.

Baptista Mantuanus Ioannes tritemius Franciscus. Lambertus

Of this number was Paulus Antonius, Hilarion, Macharius, Pambo, Theonas, Effrem, & suche lyke. And longe since their time Anastasius, Persa, Theophilactus, Fulgencius, Beda, Alcuinus, Strabus, and such other many.

For

Not with standinge all that they taught and wrot was not gospell. All was not without superstition though they lyued in much pureneſſe of lyfe.

These blew the Trumpet as they had receiued that time. But the false Hipocrites and the Antichristes so preuayled more and more vnder Mahomet and the romish pope that all Christianitie and spirituall holynesse was turned into superstitious sects. None was well christened that had not a monkish disguising. None was thought spirituall, vnlesse he were shaven on the crown. Then brought thei in many new waies of saluatiõ, to proue Christ but a second Sauyour, as pardons, pilgrimages, Masses and fryday fastings. Then was god able to helpe no disease, but images were sought vp euery where, saincte Job for the pox, Saint Roke for the pestilence, saincte Germine for the ague, saint Appolyne for the tooth ake, saincte Graciane for thrift losinge, and saincte Barbara for gonnshote.

Ioannes Ceclampadius in Dan. elem. Ioannes VVicleuus de anti christo et membres.

Platina Naucleras Otho. Brunfelsius. Erasmus. Luther.

Ioannes Olneye Carthusianus. Vincencius

That Lady in that place, and that Lady in that. This Rode heere, and that Rode there. And he that dyd miracles heere, coulde doe nothinge there. Thus was all chaunged into diuilishnesse, and their preachers for lucre confyrmed alwayes the same, whiche were many more in number then were the true messengers of God,

2. Timo. 3
3. Reg. 18,
2. Tim. 4,

2 In this most corrupted and dolorus age, the fourth Angell blowinge his trumpet, the poore forsaken disciples shewing the trueth, the thirde parte of the sunne was smitten, so was the thirde parte of the Moone, & also the thirde part of ỹ stars. Gods creatures they found ỹ third part of Gods heauenly word sore blemished by the hypocrites, the Christen Churche pitcously disfigured by the antichrists and the inferioure ministers thereof, darkned by Tyrants and cruell magistrates.

John. 15,
Luke. 21.
Esa. 13,
2. Cor. 2.
1. Tim. 4
Treno. 4
Acto, 8.

John, 12,
Osee. 4

3 By their wicked strocke the light of GODS verytie was hydden, and appeared lesse by ỹ thirde part then it was afore.

Lest

Lesse was Christ the sonne of righ-
tuousenesse knowen, lesse was the
Christen Church faithfull, and lesse
were the preachers godly. More igno-
rant was at ỳ time then afore, more
superstition, hipocrisie, and falshod,
wherfore the third parte of them all
was darkned. Mala. 4. Apoca. 2 Esa. 56. 2. Pet. 3. Rom. 1.

4 At that time also by reason
of them, the day was so smitten, that
the thirde parte thereof shewed no
clearenesse, and so was the night
lykewise. Hiere. 6. Albertus Magnus, Ioannes V Vicleus in supplimento dialogi.

5 In no case might Christe shine
in the Curates and religious, which
toke themselues for the day, nor yet
Christen fruits in the common peo-
ple whiche were estéemed the night,
Onely were their will workes alow-
ed, and their dyrty traditions thought
godly.

The true trumpet blowers or mi-
nisters of the word, were then com-
pelled by cruell cõmaũdements, & the
cõmons by cruell lawes enforced in
no case to medle wt ỳ truth, least their
abhominable doynges were espyed. V Valden. in fasculo zizaniorũ, Bedas Haymo

In this therefore marke, what a detestable thinge false doctrine of hypocrites is, for it bringeth in all darkenesse an ignorant blindnesse, and it shadoweth vnder pretence of vertue, all wickednesse, and sinne.

Sebastianus Meyer.

6 And then (saith saint John) I beheld an Angell, flyinge through the middes of heauen, as it had bin an Eagle, which betokeneth certaine peculiar seruauntes of GOD, illumined with some knowledge, and leading an high conuersation in the church. Such were Joachim Abbas, Cirillus of Carme, Angelus of Hierusalem, Theolespherus of Cusencia, Raynhardus, and other. And since their time Petrus Johannis, Robertus de vsecio, Johannis de rupescissa, Arnoldus de villa noua, Hieronimus Sauonarola, with suche lyke.

Apoca. 7 Oiee. 6, Mala. 3.

Phil. Bapti. Mantuanus Ioannes Ergnom Nauclerus

7 These perceiuing the light of Gods veritie, and the true teachers therof dayly deminishinge, considering also the mighty increase of darknesse with a lowde voyce they cryed

Ioachim Abbas. super oracula ciril. li. Baptista Mantuana

earnest writings they sẽt the world ouer, vnder the title of reuelation and prophecie.

8 Saying by the threatninges of scripture, wo, wo, wo, to the inhabitours of the earth. More wickednesse is comming, more blindnes and more darknesse to the vngodly infydels and earthly minded people. It will stylll be worse and worse to the folish ignorannt sorte, through the errours, lyes, and abhominable superstitions of the false Antychristes and cruell Chaplaynes of Baal. Zacha.12. Ephe.4 Apoc.22. 2.Tim.3, Iude.1. 3.Reg.18

9 And this rebuking crye, was because of the voyces of the other thre Aungels were yet to blowe with the Trumpet, whose blastes they shoulde also more deepely contemne. By prophesies & scriptures, hath many godly men perceiued afore hande with Paule, the fall of faith, the increase of errours, and that diuers shoulde decline from the truth, and earnestly they haue premonished the gouernours of it. Francisc⁹ Lambertus vvaldenses 1.Tim.4. Acto.20. 2.Tim.3, VVicleus Math.22 Apoca.20.

Yet haue they neglected the warning, and vtterly dispised them for it, leadinge the People into the depth of all errours and filthy abhominations.

The. ix. Chapter.

THE TEXT.

1 And the fifte Angell blew. 2. And I sawe a Starre fall from Heauen vnto the earth. 3. And to hym vvas geuen the key of the bottomlesse pit, 4. And he opened the bottomlesse pyte. 5. And there arose a smoke of the pytte, as it were the smoke of a furnace. 6 And the sunne and the Ayre vvere darkened, by the reason of the smoke of the pyt. 7. And there came out of the smoke Locustes vppon the earth. 8 And vnto them vvas geuen povver. 9. As the Scorpions of the earth haue povver.

The Paraphraſe.

THe fift Angell which blew his trumpet vnder the fift ſeale openyng of the Lambe, were they which had the worde of God for that age of Chriſtes Church, and that publiſhed it to his electes. And theſe doeth not onely ſeeme to bee fewe in number, but alſo they appear to haue taught priuily in priuate congregacions and houſes.

The fyft angell. Albertus Magnus Luke.12 Math,20, Act.5.

2 For whē this trumpet was blowen, Iohn beheld a ſtarre fallen downe cleane from heauen into the earthe, no parte thereof reſerued, neyther of

Eſa.14, Pſalm.13 *Hiere.6* Iſaie.24

the ſtarre in heauen, repꝛeſenting the ſpirituall church, noꝛ yet of the earth from the ſtarre, betokening ỹ woꝛldly people. Neyther were the ſpiritualtie of Chꝛiſtes church, noꝛ yet the laytie cléere from their poyſons anye where. This glittering ſtarre oꝛ ſhyning multitude of pꝛelates, paſtours, and religious fathers, were falleu away from the doctryne of the ſpyꝛite, from the liuing woꝛd of the Loꝛd, and from the right conuerſaciõ of Chꝛiſt, into the earthe of their owne decrées and lawes, nothing ſauouring but carnall tradicions, dumme dark ceremonies, and doctryne of diuilles, faſhioning their lyues all after the ſame. Then ſoughte they vp Plato, Auerroys, and Auicenne. Then was Ariſtotle thought neceſſarie to interpꝛete the ſcriptures. Then was there an infinite rable of Sophiſters & ſchole doctours of reals and nominalles, of ſentencioners and ſummiſtes of collygincrs and Canonyſtes, of Scotiſtes, Thomiſtes, Okamyſtes, Albertyſtes, Baconyſtes, Anconiſtes.

Oſe. 4. Baruch. 6

Hiere 2, 1. Cor. 2, 2. Peter. 3, Math. 15. Gala 4, 1. Tim. 4.

Agrippa. de vanitate ſcientiarum

And

And euerye man thought hys owne wyſedome beſt, which God hath proued ſtarke fœliſheneſſe, all and moſte ydiotiſhe dottage. When the blynde worlde ſuppoſed they had the truth by this fallen ſtarre, they had nothyng leſſe. Vnder the fifte ſeale openyng this darkeneſſe was not ſeene, but the ſixte now diſcloſeth all. Onely ỹ ſlayn ſoꝛte complayned that tyme deſtryng theyꝛ bloud to be reuenged, where as an anſwer was made them, that many moꝛe yet ſhould bee kylled to fulfill theyꝛ number. And it was proued true. Foꝛ none in thoſe dayes once hyſſed agaynſt them, but ſuffered death foꝛ it. Yea of Emperours and kings that offended them, ſome were accurſſed, ſome depoſed, ſome ſlaine, ſome poyſoned.

Erasmus Farcerius, de ſcolaſtica theologie vanitate.

Oecolampadius in epiſtolis

Franciſcus Lambertꝰ li. 3. in Apocalipſim Apoca. 6. Apoca. 20

Neyther ſpared they power noꝛ yet noble blud. In Englãd heer they ſlew King Yerolde, poyſoned King John, and famiſhed King Richard the ij. by their own hiſtoꝛyes, they burned ſir Roger Actõ knight, ſir John Oldecaſtel, the Loꝛd Cobham, & ſir Raynolde

Ioannes Cavion in cronicis. Ranulphꝰ ceſtrenſis.

Pecock

Fabianus Ioannes maior. Polidorus. Agrippa contra Louanienses. Zacha.9, Prou.1. Math.16 Rom.1,

pecock bysshop of Chychester they impryſoned to death, beſides an infinite number of poore ſimple ſoules, no lawful cauſe knowen, but lyes of their owne forging. Yea and the articles that they dyed for than, they affirme nowe to bée good. But no maruayle though they dyd ſuche myſchiefe in thoſe dayes.

3 For to the ſtarre was giuen the key of the bottomleſſe pitte. After they were fallen from the wiſedome of God to the corrupt dreams of men, folowyng rather the creatures then the maker of them, hée gaue them ouer vnto theyr owne imaginacions and fantaſies.

Luke.22 Hebre.13. Luke.11 Rom.8 Gala.5 Apoca.13. Daniel.7 Iob.1. Pſalm.105 Iaco.5.

4 Thē had they poure in darkneſſe, by their carnall, beaſtly, and diuiliſhe diuinitie to open the well of dampnacion. For what is the wiſedome of the fleſhe els but death? What are theyr practiſes but fighting weapons againſt lyfe? They had licence to deceyue, and leyſure to doe miſchief in outward things, as had Sathan vpon the body of Iob. But no doubt ỹ good-

neſſe

nesse of God yet preserued ỹ inwarde soules of many simple Iobbes for tyme of that daungerous world.

5 And whē they had opened ỹ bottomlesse pit with ỹ key of their falle doctrine, there wēt vp a black filthie ayre as it had bene ỹ smoke of a great fornace. There arose all errours, lyes, heresies, superstitions, idolatrie, couetousnesse, pryde, incontinencie, falsehod, hypocrisie, with all other filthinesse, which are the fruits of hell, and they wēt abroad ỹ world ouer. Thus hath thesé cursed Apostates ỹ pope & his Chaplaynes the keyes in dæd, not of heauen but of hell. They may open but they can not spear againe, vnlesse they spear from heauē, as they doe alwayes. They may hurt, but they can not heale, they may distroy, but they can not help, they may well dampne, but they can not sane. For the nature of their keye is onely to make blinde, obstinate, folyshe, harde harted, and euer more worse and worse. Ye onely giueth light, grace, faith, & health. Ye taketh away all darkenesse and sinne,

Luke, 11.
Apoca. 14
Apoca. 19.
1. Tim. 4.
Gala. 5,
Apoca. 18
Apoca. 20
Esa. 1,

Math. 16.
Luke. 11,
Math. 23,
Luke. 10
Iohn. 10
2, Pet. 2
Math. 15.
2, Tim. 3,
Iohn. 14.
Apoca. 3.
f. 1. 1. 63.

Habacuc.3. 2.Cor.15. sinne, which hath the keye of Dauid. For he alone hath trodē down the wyne presse, hauyng the whole victorie ouer death, sinne, hell, and the diuill. He hath power onely to speare vp both death and hell. The fyre of Gods wrath, they be not able to quench. The smoke of the dyuils malyce and continuall wickednesse, they be not able to keepe downe. Eua could not wstād one simple suggestiō of Sathan. A smal taste of this smoke lost Adam with his whole posteritie. And now these Antichristes hath filled the world with it. For what is it els but wicked perswasions? a learning of diuilles, and a doctryne contrarie to ỹ doctryne of God? poysoning all, destroying all, & leading vnto hell.

Apoc.6. Sapi.2. Gene.3. 2Cor.11. Rom.5. 2. Tessa.2. Math.24. 1.Tim.4. Gala.5. Luce.12.

6 The sun by this smoke was darkened, so was the holesome ayre. The Gospell they defiled with their false interpretacions. Gods word they corrupted with their glosses, cōmentaries, and postilles. They myngled the scriptures with the dirtie dregges of their own lawes, tradicions, and olde rotten

2.Cor.2. Apoc.19.

Lutheras aduersus.

rotten customes of their popishe fathers. So that in the church no good ayre could be had, no swéete smell of the truth could be found. There was much ydoll worshipping, strange crying, and lippe labouring, sensing, fowling, & charming, crossing, molwyng, and iugling, gasing, knéeling, & knockyng, but no true Gospell preaching. Catherinus. Esa.3. 2.cor.2 Iohannes agricola super luc.

7 Out of this pestilent smoke came innumerable locustes, a verie monstruous vermyne and horrible to behold, créeping ouer all ỹ earth. These were the disguised swarme of Cardynalles, mytred Bishoppes, doctours, shauen priestes, Abbottes, Monkes, Chanons, Fryers, Nunnes, sisters, and heremites, in read, white russet, graie, blacke, blewe, and all other colours. Of these were ỹ Benedictines, the Bernardines, Gerondines, Gilbertines, Celestines, Scopetines, Grãdimontensers, Camaldulensers, Cruniacensers, Premonstratensers, Carthusianes, Carmelitanes, Ambrosianes, Rhodianes, Gregorianes, Purgatoryanes, Guilhelmytes, Apoca.19 Nahum.3. Amos.7. VViclens in speculo militantis ecclesie. Sabellicus. Mantuanus Egidius Fasher. Paleonidorus.

Iesu-

Polidorus Franciscus Lambert⁹ in regulam minoritarū et alij.
2. Peter. 2, Math. 24 Acto. 20 2. Iohn, 1. Iude. 1. Esa 1, Rom. 2.

Iesuites, Iohannites, Hieronimites, Miniuits, Cellites, Thabozits. Templars, Hospitelers, Crucigers, Augustinianes, Dominicianes, Franciscanes, Bzygydanes, Basilianes, of Josaphats valley, and of the dark alley, and suche other, with innumerable swarmes of them euerie where. Peter prophecyed afore of thys smokie multitude, when hæ gaue warnyng that there should come into the Christen church false teachers, which priuily should bring in damnable sectes, denying the Lord that bought them, and many should follow their damnable wayes, thorough whom the truth sheuld haue ill reporte. But fewe hath marked that warning.

Exod. 10. Ezech. 2, Haymo. Albertus. Iob. 34. Math. 7 Hebr. 2⁹

8 And vnto these noysome locustes was poure giuen, but yet none other poure, then haue the scorpyons of the earth, whose craftie nature is fyrst to crœpe softely, then grœuously to sting, & last of all to venim. Thys pestilent vermine, God hath suffred for the wickednes of his people, first flatteringly to crœpe, to dissemble, glose,

and

glose, and speak fayre, promising pro-
speritie, victorie, long lyfe, and hea-
uen, after this departing. And by such
meanes gote they vnder them Em-
perours, Kings, gouernours, and all
the world besides.

Sebastianus meyer, in Apocal. Gregorius in li. dialogorum. Odilo cluniacensis abbas.

9 Then did they sting their consci-
ences with terrible dreames and vi-
sions, and with fearefull reuelations
of purgatorie and of hell, to buylde
them vp faire houses, and to lyue in
wealth and pleasure. Fynally, they
venimed their fayth with their poiso-
ned counsayles and promyses, and so
toke they from them the true hope in
Christ, making marchandise of them
through couetousnesse & faire words.
Thus cloistering togither like locusts
they haue left nothing grene, but all
they haue withered and distroyed. No
workes might then be vsed of Gods
prescription, but such as were fanta-
sied by them for aduantage, as masse
founding, chaunteries building, priest
singing, Image gilding, killing of re-
lyques, prayinge to death men, and
such lyke.

1. Pet. 2
Apoca. 18
Exod. 10.
Deute. 28,
Sebastianus franck in 2. parte chronicorū

Iere.5. Psalm.2

And when they were once frank and fatte, they ſtod vp togither proudly a gaynſt the Lord and his word.

THE TEXT.

1 And it vvas ſayde vnto them that they ſhould not hurte the graſſe of the earth neither any greene thing, neyther any tree, 2. but only thoſe men vvhich haue not the ſeal in their foreheades 3.

And to them vvas it cõmaunded, that they ſhuld not kil them, 4. but that they ſhuld be vexed fyue monethes. 5. And their payne vvas as the payne that commeth of a Scorpion, vvhen he hath ſtung a man. 6. And in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, 7. and ſhall deſire to dye, and death ſhall flie from them.

The Paraphraſe.

Apoca.7. Pron.11 Iohn.6. Nume.24. Acto.20. Iohn.17.

1 Yet were they commaunded that they ſhould in no caſe hurt the graſſe of the earth, neyther any greẽ thing, nor tree. Though they were permytted by the ſufferaunce of God to doe much miſchiefe, yet could they harme none but ſuch as wanted fayth.

Yt

He ordayned from the beginning alwayes to saue his. Neuer could Sathan hynder the soule of Job, onely did he vexe the outward carkasse and goods. Where as fayth is growing, true hope in Christ springing, and workes of charitie fructifying, they shall doe no harte by the premyse of God. Where the gift of the spirite aboundeth, they can in no wyse prevayle. If any hinderaunce doeth fall, it is where fayth is wanting. Iob.2. Collo.2. Rom.8. Gala.5 Iohn.18 Hiere.15 Marci.16

2. For onely had they power vpon those men which had not the seale of God in their foreheades. They onely are in perill that haue not the sure fayth. And the more want they haue therof, the more is their scathe when it commeth. Apoc.7. Apoca.19. Ephe.5. Franciscus. Lambertus li.3 in Apocalipsum.

3 Yet had those locusts in commaundement, that in no wise they should kill them whom they had noyed. For the wil of God is that no wicked person should perishe, vnlesse he resisted the holy ghost, but rather to turne from sinne and to liue.

4 Onely was it permytted that

Ezech.18 Ambrosius Anshertus Math.23, Gala.4, Osee.11 Iohn.9, Ioannes Eckius,

they should be vexed v.moneths. Only for their lyfe tyme were they suffered to ouer loade their poore consciences with their beggerly tradicions, to trouble them with their trumperie, to greeue them with their curses, and to torment thē with their threatenings of their purgatorie and theyr hell. Though they blynded for want of the scripture, erred in all popishe diuilrie, and for lacke of true knowledge had not the token of fayth, yet perished they not wholly, no more thē did Nicodemus and Gamaliell which were but carnal men. But their ends the Lord reserued to his own mercyfull goodnesse, for confessing ỹ name of Jesus Christ.

Apoca.7 Ioan.3, Act.5, Franciscus Lambert? Eccle.39,

5 Yet were they sore vexed for the tyme, and theyr payne was as the stinging of a Scorpion, when he hath hurte a man. A prickyng of a more then halfe desperate mynde, a feare of a wonderfully troubled conscience, yea and a great doubt of saluaciō had they, till God shewed his mercy vpon them, opening their faint hartes and

Ephe.4 Sapi.17. Sapi.17 Sebastian? Meyer in Apocalipsim.

streng-

strēgthning thē w̄ his inward power.

6 And in those dayes shall men sēke death, and yet shall not fynde it. For the grēefe of their loaded consciences they shall in confessyons take counsayle of them, which is very poyson and death, yet shall God so preserue them, it shall be no death vnto them. For no dampnacion can be vnto them which are in Christ Jesu. Loth dwelled in Sodome, yet perished he not with Sodome.

Sapi.16, Osee.10 2, Tim.3, Osee.4,

Rom.8 Gene.19, Luke.17

7 They shall desire to dye, and yet death shall flēe from them. Whē they fēele the terrible gnawing of inward fearefulnesse, they shal sēke vp their stinking remedyes, and require their dyrtie merytes, which is cleane to dye from Christ, and to forsake his liuing waters for their filthie puddels of hypocrisie and diuilishnesse. Yet by the singular grace and vnspeakeable mercie of God, that they sēke shall flēe cleane from them, and that they haue not sought for, shall saue them, which is the onely bloud and death of Jesus Christ. Thus shal they haue

Apoca.6. Marci.9, VVicleu? in libro de confessione Hiere.2

Hiere.31. Ioannes Hus de antichristo. 1.Pet.1.

Titum.3. Gene.5. Psal.85. life vnlooked for, and be taken vp with Enoch from the wickednesse of this world, and see the God of Gods in Syon without their deseruing.

THE TEXT.

1 And the similitude of the locustes, was lyke vnto horses prepared vnto battayle. 2, And on their heads were as it were crownes lyke vnto gold. 3. And their faces were as it had bene the faces of men. 4. And they had hayre as the hayre of women. 5. And their teeth were as the teeth of Lions. 6 And they had habbergyons, as it were habbergions of yron. 7. And the sounde of their wynges was as the sounde of charettes, 8. when manie horses runne togither to battayl. 9. And they had tayles lyke vnto Scorpions, 10. and there were stings in their tayls. 11. And their power was to hurte men fyue monethes. 12. And they had a Kynge ouer them which is the Angell of the bottomlesse pitte, 13. whose name in the Hebrue tongue is Abadon, but in the Greeke tonge Appollyon. 14. One woe is past, and beholde two woes come yet after this.

The

The Paraphrase.

1 And the locusts in similitude were lyke vnto horses prepared vnto battayle full of stomake, stryfe, contencion, anger, and hate, rygorous in examinacions, fierce in excommunicacyons, moodie in disputacions, mad, hastie, and cruell agaynst the veritie, and euermore grudging among themselues one secte agaynst another.

Sapi.16. Rom.1. V Valdens in fasciculo zizaniorū.

2 Upon their heades they had counterfect crownes in maner of gold. Glorious names of dignitie had they, and shynyng tytles of hyghe preheminence vndeserued. Most holy fathers, most gracious Lordes, and moste reuerende maysters commonly were they called. They made large theyr phylacteries, & set abroad their skirts, they sought the highest places in the synagoges, and salutacions of reuerence in the stretes.

Esa.28. Math.23. Iacob.3. Luce.22. 3.Iohn.1. Math.23. Luce.20. Marci.12. Luce.15.

They were not as other men be. The simplest holy water priest amōg them was sir at the least, which is no lesse

2. Tim. 3, 2. Thes. 2, Psalm. 36 Esa. 14, Abdie. 1 Esaie. 28 Phil. 3 Psalm. 1,

than Lord. By presumptiō, pride, and ambicion, they exalted them selues aloft as the Ceader trées of Lybanus, aboue Emperours, Kings and Pryces. Yea they set their seates in heauen, & became Gods vicars to dampne and saue at their pleasure. But wo be to the proude crown of thys dronken generacion, whose God is their belly, and whose glorie is but duste, and shal be their shame & confusion.

Colo. 2, Apoca. 3. Iosephus Math. 6 Luke, 11. Math, 23 Marc. 12,

3 Their faces were not vnlyke to the faces of men. And outwarde pretence they had of wisedome, grace, and godlines, yet was there nothing lesse with in them. Verie prudent, wyse, & learned they séemed in their commoning, discréet in behauour, and sober in their lyuing, yet were they but paynted combes full of all sinne and filthinesse. The counterfait goodnesse they shewed outwardely, was onely to be séene of the world.

Haymo 2. Tim 3

4 Hayre they had on their heades most lyke to the hayre of women. All wauering were their myndes, inconstaunt fickle and folysche. Their

hartes

harts were geuen to vncleanesse, their flesshe to voluptuous desyres and pleasures, so that in them rayned all beastly abhominations. All erecrable lustes flowed in them as the water of the Occean sea. Iude.1. 2.Peter.2, Rom.1. Ezech.4 Eccle.2:, 2.Timo.3 Act.20.

5 Their teeth were as the teeth of Lyons. For they were wholy geuen to greedinesse, rauine, fiercenesse, and cruelty, not sparing, but deuouring the flock, not sauing, but lowsinge, not helpinge, but destroyinge. These were those wilde beasts that trod downe the viniarde of the Lord, those vnresonable Bores, that hath rooted vp all, and those blood thirstye woulues that hath rente the poore Lambs in peeces. Canti.2, Psalm.79 Math.10. Hiere.23. Haymo. Albertus Luke.22 1.Tim.1.

6 Habbergyons had they vpon them lyke Jackes of Iron mayle, which signifieth their obstinate malice, their harde frowarde stubborne hartes against the verytie of God. For wilfully they resisted it, blaspheminge the holy ghost with the Pharisees and Scribes, whose sinne shal neuer be remitted in this world Math.12. Hebre.6.

nor in none other.

7 And the ſounde of their winges was as the ſtout noyſe of charrettes, when many horſes buſtle together towardes a battayle. The wings of theſe abhominable locuſtes, that ſet them aloft ſo farre aboue them ſelues, are their dignities, offices, ryches, liberties, Priueleges, Lawes, and ſuch lyke, whiche boldeneth them in all thinges, be it neuer ſo vniuſt.

Ioan Hus de Anatomia antichriſti. VVicleims li. 2. de ſermone dñi in monte.

8 The noyſe of theſe is greate, the note, the rumoure, the fame is mightye the worlde ouer, as well in Cronicles and writings as in the ſpeache of the people. Yea vnder the title of God they bolſter their wickednesſe to make it the ſtronger. All muſt be Gods dignities, Gods ſeruice, Gods lawes, Gods religions, when it is ſtark deuilliſhnes. They make what lawes they lyſt, they commaunde and forbid, they ſet vp and pluck downe, they both curſe and bleſſe, yea they doe all miſchiefe and all in his name. Be it ne-

Sebaſtianus meyer in Apocalipſim. Apoc. 18. Eſa. 10. Miche 3. Rom. 16. Ioan. 16.

ner

uer so vngodly, cruell, and false, yet must it forth in ỹ name of god. Thus mightier winges they haue then had the great Eagle in Ezechiel. Neyther could Pharo in Egipt, nor Nabuchodonosor in Babilon, nor Antiochus in Jury do that they might do here in christendome. Ezech.17. Exod.5. Daniell.3 1. Macha.1. Deut.8. *Hiere.*51. Esa.9.

9 For they had tayles lyke vnto Scorpions, and there were sharpe stinges in their tayles. Their study, labour, and practises was euer for a false conclusion. The ende of their faire compassed crafts, was alwaies to maintaine their errours and lies. V Vicleuus li.2. de sermone domini in monte.

10 And this had a very sharpe sting. For death was towardes them that withstode their ginnes. Destruction of body and goods was euermore at hand

11 Yet was their powre only to hurt men for v. monthes space, to harme them in this sencible lyke, deuided in fiue partes. No power had they vpon ỹ soules hence departed. Then could they not hynder with all their censures, black curses, suspensions, Primasius li.3. in apo. Iob.2. Math.17. Ioan *Hus* de regno Antichristi. Luce.12. Sap.3.

bis-

disgradings, interdictions, excommunications, and all such terrible thunderbolts, with Booke, Bell, and Candle. Farther extended not their violence, then vpon the poore bodies. The soules were in Gods handes, whose mercy is neuer farre of.

12 A King they had ouer them, which is the Angell of the bottomlesse pit, for he is the head captayne of all the childzen of pride, the master of errours, and the father of lyes. Nedes must the diuell be their king whiles his smoky doctrine hath nourished them, fed them, and set them forth in their coulours.

Sapi.1. Apoca.20 Iob 41. Iohn.8. Luke.11, 2. Thess.2 1. Tim.3. Psalm.17, Math.15, Hiere.2.

Sure we are that they are straungers to God, for the heauenly father neuer planted them. Well, such people, such gouernour, such swarm, such stinking leader.

13 The name of this their captayne in the Hebzue tongue is Abadon, and in the Greeke tongue Apollyon, and both signifieth a spightfull destroyer. His nature is to persuade all euill, to infect the minde, to corrupt

Hieronim⁹ Erasmus. Math.4. Gene 3 Luke.11, Math.12

rupt the hart, to plucke away faith, to make the soule blinde, to robbe man of all goodnesse, to seperate hym from God, and to dampne hym with hym selfe for euer. Wo is that wretched army that hath such a Capitaine, and that forsaken multitude, which hath such a king. Franciscus Lambert.

14 One wo is past. One cursed season of execrable blasphemy, darknesse and deuilishnesse, vnder the fift seale opening, and the fyft trumpet blowing is at an ende. But loke to it well, for two other woes, yet shall come after this vnder the sixt and vii. as here after wyll appeare. Beda. Haymo. Albertus Magnus.

THE TEXT.

1 And the sixt Angell blewe. 2, And I heard a voyce from the. 3. Foure corners of the golden Aulter, which is before God, 4 Saying to the sixt Angell, which had the Trumpet. 5. Lose the fowre Angelles, which are bounde in the greate ryuer Euphrates, 6. And the fowre Angels were loked, 7. Whiche were prepared for an howre,

for

for a day, for a month, & for a yeare, 8. For to ſlea the thirde parte of men .9. And the number of horſemen of vvar vvere tvventy times ten thouſand. 10. And I hearde the number of them .11. And thus I favv the horſes in a viſon .12. And them that ſate on them, hauyng fyerye habbergions of a yalovv and brimſtonie coloure.

The Paraphraſe.

The ſixt Angell. Bedas anglus in apocalipſ. Sebaſtianus meyer.

1 Conſequently the firſt Angell ſtode forth and triumphantly blewe his Trumpet. Conſtantly the ſincere preachers of this preſent age hath taught Chriſt and hys veritie, vnder this firſt ſeale openinge, wherin they haue diſcloſed the deteſtable errours and ſhamefull abhomynacion of the other age afore.

2 And as this Trumpet was blowen I harde (ſaith ſaint Johñ) a ſweete voyce from the fowre corners of the golden Alter whiche is before the eyes of God.

3. Reg. 7. Apoca. 8. Matth. 17. Iohan. 1 Hebr. 9. Iohan. 1.

The Alter which is moſt precious, moſt deare, and moſt acceptable vn-

vnto GOD the Father, is Jesus Christe full of grace and verytie. Vppon hym was offered one pleasaunt offeringe, whose aboundaunt swætnesse hath releued all faithfull belæuers. And nothinge is accepted before GOD to this present day, vnlesse it be offered vppon hym. None Alter els alloweth he for the sacrifice of peace, neither Mary, nor John, Peter nor James.

Colo.2. Roma.5. 2.Cor.5.

Vppon him we offer when we trust only in hym, and also when we liue according to true faith in hym restraining our olde Adam, with his fleshly desyres.

Hebre.9 Rom.12 Colo.3. 1.Pet.2, Math.28.

3 The fowre corners of this alter is the Gospell, which he hath left by his Apostles in the fowre quarters of the vniuersall worlde. The voyce is the ioyfull tidings or message therof. And this signifieth Christ not onely to haue his church within the dominion of Rome vnder bondage, but also in all other partes of the world in lybertie

Marci.16. Rom.10 Matth.16 Gala.4. Rom.8.

All these fowre corners hath but one voyce. The Gospell euery where taught hath but one heauenly message of mercy and peace from God the father, one glad tiding of health, and saluation from Jesus Christe, and one swéete smell of the grace of God and of victory in Christ from the holy ghost.

Ephe.1, Iohn.16 Rom.1 1.Cor.15. Ihon.14

4 And this one voyce commaunded the first Angell which had the Trumpet or the true faithfull preachers vnder the first seale openinge, which had the administration of the word at the onely gift of God.

5 To goe forth and to lose the fowre Angelles which are bounde in the great

great riuer of Euphrates. Many hath the Lord anoynted with his spirit in this age to preathe delyueraunce to the captius, to open the pryson to thē that were in bondage, and to declare the acceptable yeare of health. By whose preachinghe hath now vnshakled the childzen of the dead and set them at libertie to preache his name in Syon, and to worshippe him in Hierusalem. Many that afore were fettered with fantasies, yoked with vnaduised vowes, & ouercharged with intollerable burthens amōg Bysshoppes, Prieste, Monkes, Chanons, Fryers, and Noones, are now gratiously delyuered, and with a free conscience confesseth the verytie of God, So that many among the fowre Angels, or a great number of them that were sometime Antichristes, Hypocrites, Tyrauntes, and murthers, are now loosened from Euphrates the great flood of wauering fantasies, and of the sickle pleasures of this worlde.

Luke. 4, Esa. 61, Amos. 9, Hiere. 31, Iohn. 5, Psalm. 1 & 2. Para. 7 Baruch. 6, Math. 23

Hebre, 9 Lutherus aduersus pseudo episcopos. Franciscus Lambert in Apoc.

For though they were sore bound in their conscience and lyfe, yet wanted they there no wanton delightes to nourish and feede al fleshlinesse. They lacked nothing that might maintaine their pompe, vayne glory, couetousnesse, pryde, glottony, and lechery, but they had it in abundance. And though the nature of Gods worde be as of a key to open vnto them that beleeue, and to speare vnto them that beleeue not, yet is it sayde heere to open vnto both. But yet in diuers respects. For in the chosen sort it openeth to loue, in the other it openeth to hate. The one bringeth forth honye by it with the Bee, the other venim with the spyder. The one is made more meeke and gentle, the other waxeth more cruel and mad. As Paule saith vnto some it is the sauer of life vnto lyfe, and some againe it is that sauer of death vnto death. For hard is that worde to the execrable Angelles & children of Sathan, calling them from Euphrates.

Ioh. Lambertus de caulis excæcacionis multorum seculorum. Acto.4. Iohn.8.

Acto.10 Iohn.7. 1.Cor.2 Luke.2. [illegible].6. 2 Thes.2. Mala.3, Apoca.7.

Then

They can in no wise abide it. Yet were the fowre Angels loosed frō thence, and hath lost a great parte of theyr pleasures. Since the Gospell came in, the Antichristes hath lost the prophets of their Buls, pardons, confessions, prayuy tythes, ydol offerings, purgatory, masses, bell chrisnings, church hallowings with other lose endes. The hypocrits hath lost their more then princely habitations, their monasteries, conuents, hospitalles, prebendaries and thaunteries, with their fat feding & warme couches, for yll gotten god will home again. The tiraunts and murtherers haue not now their pleasures in all poyntes as they had afore tymes: what though their crueltie be stil as much as it was and rather more. For the people is not now to their mynde as then.

Ioannes vvicleus in suaconfessione. et in libello ad parliamentum regis.,

Franciscus Lambertus in Apocalipsum. Otho brūfelsius et alij.

And as these Angels are loosed in this quarter of ỹ world, so shal they be in all then other quarters, the Lorde appoyntinge theyr tymes.

One corner of the aulter hath geuen his voyce I doubt it not but the other three will shortly doe the same.

7 The fowre yll Angels were prepared (saith saint Iohn) for an houre, for a dae, for a month, and for a yere. At no time are the Antichristes vnready to doe mischiefe, the hypocrits to deceiue, the tiraunts to persecute and kyll. Since Christes time to this day neuer ceased they, but styll euermore they haue ben doyng. Yet hath their fiercenesse bene more and longer at one time then at an other, more vehement in some places then in some. And at this time, their continuance is some where longe, some where short. Some where is their crueltie more, some wher lesse. Their dayes are not alwayes alike, nor their liues of one length.

Daniel.12
Iohn.7.

Ioachim Abbas in apocalip.
Eusebius cesarienfis

Iohannes Nauclerus
Iacobus bergomēsis;

8 Notwithstandinge for their time they shrinke not, but styll thrust forward to slay the third part of men. None other can the tyraunt be but a Tyraunt, nor the Antichriste but an Antichriste. None other

part

parte can the hypocrite play but hys owne, nor yet the spightfull murtherer. Euer seeke they to kill the innocent people. Euermore practise they to bringe out of the way, the righteous seruants of God, taken heere for the third part of men or in the smaller number, for so much as heere is neither bloud, nor fyre, wormwode, nor smoke.

Ioan *Hus* de Anatomia antichristi.

Math. 23
Iohn. 16
Sebastianus meyer.
Apoca. 8,
Ticonius Apher. ex primasio & Ansberto.

9 And the number of their horsmen, lyke vnto ỳ horsemen of armes in warre, was twenty times tenne thousand, or ten score thousand. An innumerable multitude haue they sent forth the worlde ouer, to deceiue and blinde, to destroy and kyll. Horsed they are with their beastly lawes and decrées, and armed with their fierce authoritie and cruell power. And who is not now an horseman of theirs, and a cruell Saul, making hauock of Christes poore congregation? Euery where they by them and sell them, betray them and accuse them, persecute and empryson them, indite them, and burne them.

Ioannes brencius. Act. 8.
2. Peter. 2
Math. 10
Daniel. 12

10 And I heard the number of them (saith saint John) or knew certainly aforehand that ỹ truth in those daies should haue many such enimies

Ambrosius Ansbertus li. 4. super apocalipsim. Haymo Apoca. 9

I vnderstood it in spirit, I beleeued it and surely marked it vp for a warninge to them that shoulde come after.

11 Consequentlye I saw the setting forth of them. I beheelde in a vision the horses, frank, fat, and fearce, which were none other then the aforsayd locustes that crept out of the smoke from the bottomlesse pytt.

Thomas Naogeorgꝰ in pãmachio. Ioannes vvicleuꝰ li. 2. de sermone domini in monte

In the fift opening or blast of the Trumpet, which was the rank time of their goynge forth they were but locustes, leane, bare and nædy. In their beginning the Antichristes and hypocrites, as Byshoppes, Priestes, Monkes, Chanons and Fryers, were powre, abiecte and vnlydy. But vnder the first they grew vnto great horses. They were so pampered with possessions, fatted with pleasures, and boldened with authority.

And when they were once comẽ into

the

the estimacion of the worlde, then waxed they high, heady, fierce, proud, and cruell. Then were they horses of pleasure for Princes, and worldly magistrates, to carye them at theyr owne lustes, for they were unbridled. No lawes had they for them. The scepture, Crowne, sworde and power, might then passe none otherwise in Emperours and kings then they had fantasied.

A faut then done against them, could be no lesse then both heresy and treason. If they sayde but burne, then must they be both drawne, hanged, and burned, no remedye. For that that toucheth thē, toucheth the princes honour also, to make the matter more greuouse. They shoulde not els be both partners in ỹ vengeance of God for innocent bloud shedding. Yet hurt they not the rightuousnes in all their mischiefe, though it so appeareth vnto thē, for so much as their death is precious in ỹ sight of ỹ Lord, and their dwelling place ỹ alter of god, Christ ful of rest & peace.

Bēno cardinalis.
Ioannes Carion.
Thomas Walden.
Fabianus
Polidorus
li. 22. Chro.

Math. 23.
Luke. 11
Sapi. 3.
Psal. 115
Apoca. 6
Ephe. 2.

12 And the men that ſate on theſe horſes had fyerye Habbergions of a yalow and brimſtone coulour. The Princes and Rulers prouoked by the craftes of theſe falſe Prophetes and deceiuable teachers to ryſe againſt Chriſt and his worde, are armed with crueltie in vnrightuouſneſſe, with a falſe charitie, and with a counterfeit wiſdome. In the examination of cauſes they wyll oft tymes ſeeme fauourable, louinge and wyſe, when in effect they are nothing leſſe. For moue them once with the truth, or the quick learning of the ſpirit, and then wyll they do as doth the Brimſtone that is touched with fier. They flamie out their malice, they ſpit forth their wickedneſſe, and their filthye iudgementes ſtinketh the worlde ouer.

Exod.7, 3.Reg.22, Pſalm.2 2.Tim.3 Colo.2. vvaldenus in faſciculo Zizaniorū.

Sebaſtianus meyer, in Apoca. Sabellicus Platina. Blondus Carſulanus

Many ſuch ſwéet ſauers of their politique wiſdome or rather fleſhly folliſhneſſe, haue they left behind them in the chronicles and hiſtories that vnwholſōly ſauoreth yet to this day.

And

And this haue they of their vnbrideled horses, their ghostly fathers, confessours, & coũsellers, ouer whõ their selues haue neither power nor authoritie but as they list. vvernerus. Cornelius Agripda

THE TEXT.

1 And the heades of the horses were as the heades of Lyons. 2. And out of theyr mouthes went foorth fyre and smoke, and brymstone, 3. And of these three was the thyrd parte of men killed. 4. That is to saye, of fyre, smoke, and brimstone, which proceded out of the mouthes of them. 5. For their power was in theyr mouthes, 6. and in theyr tayles. 7. For their tayles were lyke vnto Serpentes, 8. and had heades, and vvith them they did hurt. 9. And the remnaunt of men, vvhich vvere not killed by these plages, 10. repented not of the deedes of theyr handes, 11. that they shoulde not vvorship diuilles. 12. and Images of golde and siluer, & brasse and stone, and of vvoode, 13. vvhich neyther can see, neyther heare, neyther goe. 14. Also they repented not of theyr murther, and of their vvitchcrafte, 15. neyther theyr vvhoredome, neyther of their thefte.

The Paraphrase

Haymo. li. 2. in apocalipsi.

Ioan Hus de regno antichristi.

Wiclef li. 2. de sermone domini in monte.

Lambert Shafnaburgensis
Sigebertus gemblacensis.
Otho phrisingensis.

1 The heades of these horses were in similitude as the heades of Lyons, which betokeneth their proude, bold, and mightie malice against gods veritie. In the other age when they were but locustes, they had the faces of men, for some reason yet appeared in their lawes and doings, though they stode not all with Gods word. But since they grew vp in courage, and becam furious horses, they haue layde away those faces and nowe take to them fierce Lions heads. Now is there nothyng in them but open malice, crueltie, and spight. Now are they termagauntes all togither, and very diuilles incarnate, where their dyrtie traditions be not kepte. So eger they are, they horse men can not restraine them, their princes can not rule them in suche a matter, vnlesse they will be torne in peeces, as many of their predecessours haue beene afore tyme both Emperours, Kings, and other gouernors. 2 For

2 For out of their mouthes goeth fyre, smoke, & brimstone, Gods worde they preach not, for they are become horses. Their office is now to carrie whither it shall please them, and to leade the princes at their lust. Nowe roare they lyke Lyons with their great grandsyr Sathã, seeking whom they may deuoure. Now breath they forth of their execrable mouthes the hote fyre of their threatenings & curses. Now vomet they abroad the filthie smoke of their vanities and fables. Now spew they out the stinking brimstone of their lies and errors.

Isaie.56, Math.24 2.Peter.2, 12.Peter.5, Ephe.6,

3 So that they haue kylled with these three plages the third parte of men. But yet none other els than those which hath giuen credence to their errours, beleeued their fables and feared their curses.

Iohn.16 Acto 9, Lucke.21 2.Tim.3. 1, Tim.4,

Ioannes Hussius de regno, vita, et moribus antichristi.

4 For none other were slaine, but they only whiche talked of the fyre, smoke, and brimstone, that went out of their mouths. None other els were lost & depriued of the life which is in Christ Iesu, but such deuout dottrels, and

Collo.3. 1.Cor.1. Barucã.6

and worldlye wyse people as they taught and brought vp in false worshippinges.

5 No doubte of it but the power of these cruell beastes was most in their mouthes. The strength of the deceyuable teachers to begile the wretched Idiothes and blynd asses of ỹ world, is euermore in their speech, in theyr sermons, confessions, and priuy counsayles. There with doe they infatuate them, blynde them, & kill them.

Sebastianus meyer in Apoca.

6 Much power haue they also in their tayles behinde, which is not onelye their hypocritish lyfe, but also theyr pestilent traditions, lawes, and customes, with these doe they sore infecte and greeuously poyson.

Iohans VVicleus de confessione Latinorum.

7 Let no man thinke their noyance to be light nor their greeuance smal, considering that their tayles are lyke vnto serpents, and haue heads wherwith they hurte. Not onely doth their doctryne for theyr lyfe tymes styng, venim and corrupt the sillie soules, but also their examples, constitucyons, and vsages, lefte behynde them

Franciscus Lambertꝰ li. 3. in opocalipsim. Otho brũfelsius in locis communibus.

to

to be perfoꝛmed of other which fol-
loweth, to the ouerlading of their cõ-
science also, doeth poyson them vnto
death. They infect their beliefe, and
pꝛouoke them to truſt in vain things,
and are ieoperdous euery where.

8 Oh hoꝛrible beaſtes, and moſt cru-
ell monſters. Noyfull are they both
in the head & in the tayle, beſoꝛe and
behinde, comming in and going out.
No where are they good, if they once
appeare. Let him that will not periſh
ſhurne their company, conſideryng
that no man dwell with them with-
out great peril. In their mouthes is
venime, in theyꝛ tayles is poyſon.
Both theyꝛ lawes and theyꝛ liues,
theyꝛ counſayles & their ceremonies,
their holineſſe and bleſſings, are all
hypocriſie, ſinne, & peſtilent doctrine
of diuilles. Only are the lawes of the
Lord holy, true, & perfecte, conuerting
the ſoule in ſpirite, and gyuing wiſe-
dome vnto childꝛen. The Antichꝛiſtes
and the hypocrites thus put fꝛõ their
ſweet Euphꝛates, wherin they ſwim-
med in all pleſure, welth, & eaſe, what

Math. 25.
2. Tim. 3
Marci. 7

Ioannes Hus in quedã loca Apocalipſeos.

Sebaſtianus Meyer in Apoca.

1. Tim. 4.
Pſal. 18
Math. 5,
1. Iohn. 2.
Hiere, 13
Apoca. 16
Luke. 21

is more in this age to be loked for the terrible warre? Consider that here in this prophecie they are no lesse the cruell horses and vengeable beastes, hauyng before them Lyons heades with fyre, smoke, and brimstone, and behynd them serpents heads to sting, venim, and kil. Ponder this also, that they haue power to carrie the Princes & magistrates at their pleasure, for they are vnmosseled. Yea, what though some notable gouernors hath gotten victoriously of them, ỳ prymacie of their owne realmes, to bee the supreame, highest, & immediate heads of their clergie here in earth vnder God (which is a wonder) yet are they scarce able to put aside one corrupte custome or vayne ceremony of theirs. But all their diuilishnesse must nedes stand still vnder ỳ colour of laudable rites, decent vsages, & polytique orders. For whie, they are perilous beastes, and their mouthes yet open, wherin they haue both fyre, smoke, and brimstone, which are most terryble thynges, and in theyr tayles

poison

Primasius apher. li. 3. in apocal. Franciscus Lambertus li. 3. in opocalipsim.

Let open experience be herein an able witnesse. Bedas. Albertus Magnus visione. 3.

poiſon, which is moſte daungerous. What a fearful blaſt is this to them, which more feareth men then God? If your grace doe ſuffer this newe trade ſtill to goe forward, ye ſhal procure ye the mallice of all reygons, the hate of all Princes, and the cruelti of all peoples. They ſhal inuade your realm, conſume your ſubſtance, and diſtroy your commons, with ſuch lyke. Where as if ye take an other way, ye ſhal haue their beneuolence, loue, and fauour. Thus dallie they with their heads rulers, and neyther make them faithfull Dauids, wiſe, Salomons manfull Iosaphats, valiaunt Iehues, godlie Iosias, nor holy Ezechias, but very fearefull & faint harted Caines, thinking yeuery man, which commeth by ỹ way will kill thē. This will be the rule of this preſent age no doubt of it. For vnto kings hath not God giuen it to ſubdue theſe beaſtes. Onlie is it reſerued to ỹ victory of his liuing word. Only ſhall ỹ breath of his mouth diſtroy them,

Eccli.16
Daniell.6
Cornelius Agripda in querela ſuper calumpnia.

Eſa.55,
3. Reg.4,
2 Parali.17.
Eccli.49
Gene.4

Apoca.6,
Eſa.11
2. Theſ.2,
Math.21
Lucc.12,

Franciscus Lambertꝰ li.2.in Apocalipsim

them, grinde them to duſt, and throw them into hell fyre. Let the faithfull beleeuer therefore conſidering ỹ miſchiefe of this time wherin nothing is lyke to be certayne and ſure, in land, ſhiere, citie, towne, no, nor yet houſe, appointe him ſelf to perſecution, loſſe of gwds, exyle, priſon, ſorowe, & death, of bodie for the truthes ſake, thinking that his portyon is in the lande of the lyuing. For nowe are the perillous dayes vnder ỹ voice of ỹ firſt trompe, theſe madde, fierce, ragyng beaſtes being abroad. Whiche as vnder ỹ ſeuenth, the carnal church reiected, and the Antichriſtes ouerthrowe, ỹ ryght Iſraell of the Iewes and Gentyles tokened with fayth, ſhall be pacyable reſtored into the poſſeſſio of God. In the meane ſeaſon let them that liue nowe pray, and haue theyr whole hope and comforte in the Lord.

Pſalm.141 Daniell.12 VVicleuꝰ & Ioannes Huſſius. Gala.6. Appoc.7 Act.1. Iaco.5

9 And the remnaunt of men (ſayeth Saincte Iohn) that were not kylled with theſe plagues, which are they whom God hath called in this age by the true preachers, from theyr deteſtable

Sebaſtianꝰ Meyer in commentario ſuper Apocalipſim.

testable doctrine & erronious wayes, vnto the sure knowledge of his godly veritie and Gospel. These remember not the singular benifite of God, they magnifie not his holy name for their deliueraunce from these moste daungerous plages of no lesse thē dampnacion in them selues, but remayne altogither vnthankefull.

1. Peter. 2. Roma. 1. Heb 2. 2. Tim. 4.

10 They repente not from the hearte the dædes of theyr handes. They haue no remorse in consticence of their olde wycked workes. No, they amende not theyr lyues, nor yet fashyon them selues to the true trade of the Gospell. But rather they are slaunderous vnto it, by vndiscreetly vsing the liberties thereof, ministring occasions of fallyng vnto the weake.

Apoca. 2. Hebr. 12 Franciscus Lambert in Apoca. Rom. 14. 1. Cor.

11 They see the people in dyuers points of Idolatrie runne headlings to the diuill, yet doe they not brotherly admonishe them by the scriptures of the daungers therof. They shewe thē not ỳ the worshipping of Images.

Theodor bibliander in consuala tione.

12 Which are made of dead things,

Baruch.

Psalm.95 Sapi.15. Psalm.113 Matth.5, Rom.15 1.Ioan.3, Luke.10

as gold, siluer, brasse, stone, and wood, is the very worshipping of diuils.

13 They tell them not that they bee sinful mens workes, and can neither see nor heare, speake nor goe. They wil be called Christian brethren, yet is it no dolour vnto them to see their brethren perish, for whō they ought to ieoperde their lyues. They muste seeme Samaritanes, yet wil they not heale the woundes of them that are more then halfe deade, yea, is not to bee feared that for doubt of punish-

Matth.13. Gene.19, Luke.17. Apoc.18. Chrisostomus. Cirillus.

ment and losse of their goods, they looke backe agayne towarde Sodome with Lots wyfe, consenting to their abhominations: Let them not think that so doeth, but a double plague followeth them. More worthie is he to

Rom.1. Apoca.22,

perish y throweth him self willingly into a perell knowing it afore, the he which neuer knew it.

14 Neyther repented they (sayeth Saint John) of their murther, their witchcraft, their whordom, nor their theft. They see of their owne congregation in pouertie, penurie, prisō, and exile, & they know it is for none other

then

then the testimony of Jesu. Yet haue they no mynde to help them. No cu-rage haue they to comfort the. They dare not be acknowne to fauour that sorte. When any trouble commeth, they are none of them. They are wel contented to haue Christ in daliaunce, but if he put them once to payne, & aske ought of them, the bid they him adue, they can no skill of him, they know him not, the farther of the bet-ter. Thus are they become neyther hote nor cold, ready to be spewed out of the mouth of God. None other are they then murtherers that succoure not their brethren. Worse are they then infidels that helpeth not ỹ houl-hold of faith. The witchcrafts of ỹ hi-pocrits they know by ỹ euidēt scrip-tures, yet will they not flee frō thē. ¶ They know the open whordom of the babilonicall strūpet, they know hir theft and robbery, euermore spoi-ling God of his honour, yet will they runne to it, seeke it, and take parte of it with the vnfaithfull. What is he-ols that runneth wyth a theeke,

Hiere 11.
Apoca. 1.
1 Tim. 5.
1 ohn. 12
Luke. 8.
Act. 5.
2. Thess. 3
Matth. 13.

Apoca. 3.
1. Iohn. 3.
Iacob. 2.
1. Tim. 5
Daniel. 14
Baruch. 6
Apoca. 17
Sebastianus Meyer

Psalm. 49

Hebr.6. Math.25 Luke.19 2.Peter.2. 2.Cor.1 Rom.1. 2 Thes.2. Luke.12. Iaco.4. Math.12

but a theefe also. Alacke they treade vnder their feete the precious gift of God. Lyke vnprofitable seruauntes, they hyde his goodly treasure vnderneth the groumde. And lyke vnreasonable dogges they turne agayne to theyr vomete. The heauenly father of his eternall mercy, graunt such to amend. For a much greater plague abideth them than the other, though it be not here named. For many stripes are due to that seruant which knoweth his Lordes will, and doeth it not, yea, to sinne against knowledge, is against the holy ghost irremissible.

The tenth Chapter.

THE TEXT.

1 And I sawe an other mightie Angel, 2. come downe from heauen, 3. clothed with a cloude, 4. and the Raynbowe vpon his head. 5. And his face, as it were the sun, 6. and his feete as it were pillers of fyre 7. And he had in his hande a little booke open. 8. And hee put his right foote vpon the Sea, and his lefte foote on the earth. 9. And cryed with a loude voyce, as when a Lyon roareth. 10.

And

And vvhen hee had cryed, ſeuen thunders ſpake their voyces. And vvhē the vij. thūders had ſpoken theyr voyces, 12. I vvas aboute to vvright. And I hearde a voyce from heauen ſaying vnto mee. 13. Seale vp theſe thinges, vvhich the ſeuen thunders ſpake, and vvryte them not.

The Paraphraſe.

1

IN the middeſt of this moſte vengeable tyme, wherin the Antichriſtes & hipocrites moſt fiercely ſturreth about them, to vere all the vvorlde with theyr eerie blaſtes, theyr filthie ſmoke, nd theyr ſtinking brymſtone, to re-

Ioan. Hus de regno antichriſti. Apoca. 9. Bedas. Franciſcus Lambertꝰ in apocal.

more agayn they pleasaunt Euphra-
tes, the Lorde hath sent to the com-
fort of his certaine peculiar and cho-
sen learned men, moste constantlye
to defende his veritie. And then, this
present reuelation compareth to a
strong Angell.

Eobanus Hessus. Ioannes Hilten.

1 I sawe (saith saint John) an other mightie strong Angell come downe from heauen. With a stoute power came thys Aungell from God to withstand the furious beastes in thys first age of Christes church, wherein they rage so sore. God hathe rayled some godly persons now, by whome many things are opened that afore tyme were hidde, accept it were to a fewe pore soules in corners. Cõstant are these and earnest, yea inuincible warriours by the word of God. For who can bee more strong then they which fight with an inuincible weapon? Which is the veritie of God. That valiaunt cõquerour hath victorie in them, which promised to giue them such mouth and wisedom as all enimyes should not bee able to resist.

Melanchto
VValden',
Hiere. 1.
Acto 9.
3. Esdre. 3,

2 This Angell, or ministers signified by him, descende downe from heauen with Christ their maister, as messengers sent of God. The Apostates and Antichristes falleth down from heauen with their Captayne Lucifer, lyke starres of darkenesse. And as wicked seede not planted of God they ryse vp in the worlde.

Math.10.
Luke.21
Franciscus Lambertus
Iohn.20
Apoca.8.
Esa.14.
Math.15.

3 This Angell was cloathed with a cloude, betokening these godly supporters of the Lords truth to be compassed with many harde showers and troublous crosses of opprobrious rebukes, scornes, slaunders, lies, and open blasphemyes, to the vttermoste tryall of their weake flesche. And this cloude hideth from the worlde all that is in them spirituall and godly, lyke as it did in Christ, that to many they seeme not ỹ they are in deed. Bicause they are dispysed of the craftie generation, and euill spoken of by the hypocrites, ỹ simple Idiotes and deceyued multitude doth iudge them ill doers, yea, they suppose them very heretiques, and so doeth spyghtfullye

Petrus Berthorius
Iohn.15.

Math.5.
Luke.6.
Mala.2.
Phil.2.
Acto.20.
Iohn.9.
Iohn.12.
Iohn.19

call them. Where as in verie deede they are the Angels of God, and most high chosen messengers. The Apostles thus used also of ỹ world, were named cloudes of Esay the Prophet verie long before they preached the Gospell. What are these (sayth he) that flyeth lyke cloudes. These were and are they that euery where poureth downe the swæte dewe & rayne of the mysteries of God, and seasonably moysteneth the grounde of faythfull heartes, causing them to bryng forth their fruites in due season.

Mala.2, Act.20,4. Esa.60. Augustin' et Bedas. Eccli.39 1. Cor.3. Iohn.15

4 Upon the head of this Angel was the Rainebow. And in thys are they noted to be the Angels of the couenaunt, and the messengers of peace, For so much as the Raynebow was the signe of Gods couenaunt concerning the flood. Theyr message is that Christ is the only sauiour of ỹ world, and that none can perish beleæuing in him. No dampnation is there to them which are in Christ Jesu. No though they neuer knowe one ceremony of popish constitution of theirs.

Eccli.43 Psalm.102 Esa.,3, Gene.9.

Act.4. Heb 7. Roma.8. Gala.4.

Though

Though they neuer heare Masse nor goe procession, though they neuer be greased, shauen, nor disguised, though they nener haue Beades, Latine Primers, portifolyomes, nor other signes of hipocrisie, yet are they promysed to haue attonemente with God.

Titum.3.
Esa.1.
vvicleu⁹
Ephe.2.
Collo.1.
Ioannes Oecolampadius in Esaiã.
Rom.4.
Luce.18.

Most rightly hath this Angell the raynebow on hys head, for all the study, practise and dilligence of the faithfull ministers, is to declare the free mercy of God, and most friendly beneuolence in Christe withoute any pointe or iote of mens deseruinges, least they shoulde perishe with the Pharysy for trustinge in their owne workes.

5 The face of this Angell was as the bright sun. Their outward shew is altogether Christe, whiche is the sonne of ryghtuousnesse. None other lyght shew they but hys. None other doctrine declare they but hys holy Gospell, neyther decrees, nor decretals, fathers constitutions, nor Sinodals.

Phil 2.
Mala,3,
Iohn,12,
Rom.2.
Henricus Bullinger⁹

Apoca. 9
2. Iohn. 4

dals. But them they leaue to the darke bloody starres which are fallen from heauen. Onely teache they the shining charytie of God, the feruent zeale, and burninge desyre towardes mans saluation. Neyther aduance they ceremonies nor rytes, holy dayes nor offeringes, dirges nor masses, purgatory nor reliques. And as concerning their lyues, more GOD desyreth not of the Christian minister, then to expende hys whole study, labour, and time to the lyghtening of other. Ye neyther commaundeth them to be shauen, nor disguised, to be popishe Priestes nor Worke, to saye mattens nor Euensong, to fast fryday nor vigill, to abhorre maryage nor meates. Onely he wylleth them to edyfye his flock, with none other learninge then hys Godly trueth. This is theyr onely office.

Martinus Lutherus de traditionibus humanis.
Math. 5.
Esa. 1.
VVicleu? in trialogo
1. Thes. 4.
1. Tim. 5.

6 The fete of this Angell were in similitude as pillers of fyer. Strongs sustentacles and sure staies hath god made ȳ vpholders of his true church.

Apoca. 3
Gala. 2.
1. Tim. 3
Hiere. 1.

Fer-

Feruent affections hath he geuen them, constant stomaks, and so inuincible a powre as no violēce can resist. Douty & stronge is the administration, where the verytie remayneth, for it bringeth with it the magestie of God. O how bewtifull (saith Esay) are the fæte of the Embassadours of the Lord, which bringeth ỳ messag e of peace, and the tidinges of healthe vnto Syon?

Luke.24
3.Esd.3.
Psalm.28
Esa.52
Nahum.8
Rom.10.

7 He had in his hand a little booke open. In their administration are ỳ scriptures euydent and clēre, opened by the Lambe, and much godlye knowledge is receiued of other by them. Blessed be the Lorde whiche hath opened ỳ booke. Now may the creple stand vp, ỳ blind sē their way, ỳ poore fede & be satisfied. Desire therfore w faithfull Dauid from ỳ very hart, to haue vnderstāding & to know ỳ testimonies of god. Are mekely and baue, seke wisely and finde, knocke gently and the doze wyll be opened. Very lyke is it that the Lorde God doth minde plentuously to spreade

1.Cor.12
Apoca.4.
Luke,24.
Esa.35.
Math.11.
Psalm.118
Iaco.1.
Math.7
Iohn.14

the

Act. 10
Apoc. 2. 4.

the doctrine of his spirite in this last age of his churche, this booke beynge thus opened.

Math. 24
Apoca. 7
Math. 15
Eusebius
cesarien.
Franciscus.
Lambertus
in Apoca..

And that all the worlde shall receiue it, rebell the hypocrits neuer so sore. When the Gospell appeared in Christes tyme, the Iewes were the first that receiued it, after the Greks, and last of all the Latines. Now in this later time it openeth to the Latines by the administration of this mighty Angel and his affinitie, and from them is going to the Greekes, for many of them now of late hath graciously receiued it, as we haue harde. And laste of all it shall returne agayne to the Iewes, as now very apt also to receiue it. That Christes prophecye may be founde true. The last to be the fyrst, and the fyrst the last. For he that hath dispersed Israell, shall bringe him againe to his folde, as Heiremy recordeth. Thus shal the glory of God be within few yeares seene the world ouer, to the comfort of many.

Martinus
Lutherus.
Brentius.
Luke. 11
Math. 20
Hiere. 31
Aggei. 2

S. This

8 This Angell set his righte foote vpon the sea, and his left foote vpō the earth. As well shall the weake people receiue thys verytie as the strong, the powre as the rich, the lowe as the high, the sicke as the whole, the sinner as the righteous, the begger, as the king, the vnlearned as the learned, the labouring man as the priest, and much rather. For the right foote is towardes them. The Ile that is speared vp with the maine sea, yea, and they also which be vpon the sea, shall so well haue it as the open wide country, or as they, which dwell vpon the most pleasaunt lande. From none shall the Woke be speared. Euery where shall the trueth be open, as well by writings as wordes, and as well by bookes as preachinges. Vpon both shall thys Angell treade. Both sortes of people shall be subiectes to that verytie, whiche those Godly messengers shall bringe, submitting themselues as fatlowles vnto it. Some vngodly rulers there be both by sea and lande, both in the Ile

Ambrosius Ansbertus Hiere. 31 Esai. 61. Marci. 16. Ihon. 6.

1. Cor. 2

Franciscus Lambert in Apoca. Math. 24 Hiere. 31 Sebastianus meyer. in Apoc. 6.

Psalm. 98. Ioannes Œcolampa. in Daniel.

Of the brüfelsins in annotacionibus Euangeliorum.

Iles and the open countrye, that wyll notice of this Angell with this open Booke. In no wise will they suffer hym to set foteinge within their regions, but commaundeth vnder payne of death, that no man teach his doctrine nor heare it, that no man prynte his bookes, bye them, sell them, reade them, holde them, fauour them, nor beare them vpō hym. But al is in vayne. Let the wax mad, swell, and fret themselues to death, yet wyll he treade vppon theyr ground. Let them persecute, fetter, stock, famish, slea, hange, head, burne, drowne, yea, and bury quicke with all other mischike and tyranny, yet will the trueth abroad.

Ioachim Abbas in Hieremi. Lutherus aduersus pseudo Episcopos.

Apoca.19. Herb4 Apoca.5 Gene.1. Matth.16. Hebr.4. Ephe.6 Matth.21. 1. Cor.1.

¶ For the Angell crieth with so loude a voyce, as the Lyon when he roareth. So mighty and strong is the worde y they preach, and the verytie that they shewe, as was the sharpe lyuinge worde, that Christe spake, which was the inuincible Lyon of Juda. And so mighty is that as made both heauen and earth, so stronge as

de-

destroyeth the power of hell, so sharp as deuideth the soule from the spirit, and the ioyntes from the marye, and so waighty as when it falleth, grindeth to powder all pryde, power, magnificence, wisedome, ryches, and vaine pollycye of this worlde, none shall be able to abyde it.

10 And when the Angell had cryed, and vttered this terryble noyse, seauen thounders spake their voyces. Hymn. lib. 3. in Apoca. Franciscus Lambert. Psalm. 9 Rom. 1. Apoca. 7

The fearefull iudgementes of the wrath of GOD, whiche are infinite, and can neyther be numbered nor yet measured of the creatures, opened their terrible misteries, which shall at their times appoynted of hym, light vppon the children of vnbelæue.

The tyraunte, which hath resisted the heauenly beryie of the Lorde, shyll once be punished as was the hoste of Senacherib kinge of Assur. Once wyll be fearefully visit theyr multitude in the thunder of hys eye. Hebr. 10 2. Para. 32 Esai. 36.

Once

Iohel.2. Soph.2. Sebastian Meyer in Apocalip. Math.23. Lucke.11 Franciscus Lambertus

Once shall the terrible sound of hys crack stryk the earth smothe, reuenging the contempt of his worde. In Italye, Spaine, Fraunce, Germany, and other christian regions, the Angell hath shewed the booke open, and roared out the voyce of the Gospell with stomacke as doth the Lyon, yet will it not be taken, but some they haue beaten for it, and some moste spightfully murthered.

Let them not thinke but after the lightning & thunderclap will folow. The verytie opened, and thus dispersed, most grieuous plagues of derth, warre, or pestilence wyll shortlye fal by the great vengeaunce of God. Principles hath bene seene in some quarters, of the worlde, let them not thinke but much more is commynge, and wyll not cease tyll Christe hath made of his enimies hys foote stoole.

Math.24. Luce.21. Otho brũfelsius

Pſal.109 Albertus Magnus in Apoca.7

11 And when the seuen thonders had spoken their voyces, or shewed they? certentie that they shoulde so surely as God lyueth come to passe

at their time appoynted.

12 I was about (sayth Saint John) to take penne and inke in hande, and to wryte them I thought to register them in a booke to the admonishment and warning of them that shoulde follow. And anone I heard a very earnest voyce from heauen, saying vnto me in this maner.

13 Seale vp those things which the seauen thunder spake, and in no wise wryte them. Register the thunders, but not the voyces. Note the figures, but vtter not the misteries till God appoynt it. It is not for all men to know the times which God hath in his power.

Robatensis Tuitiensis in apoca. Bedas Haymo. Franciscus Lucherius

Many secret thinges hearde Paule, which was lawfull for no man to vtter. The outwarde sounde of Gods secrets may be heard of all men but the inward woorkinge is reserued to the spirit. The Lorde alwaies with the holy ghost so informeth them inwardly, that they perceiue the effect of many thinges, the other heareth but a noyse. For so much as the voice

Act. 7. Math. 24. 2. Cor. 12. Chrisostomus. Augustinus. Iohn. 16. Math. 13. Luke. 8.

Rom.11 Psalm.35. Bia.6.

of gods thundrings is vnsearchable, and his secret iudgementes the most mighty depth, they are not open but to such as he electeth.

14 Therfore was John commanded in no case to writ them, or to open ye secret meaning of them. That point the Lord reserueth peculyerly to him selfe, to open to whom, what, or how much him lusteth. Much wide at they which thinketh that they can of their owne wit, and industry declare such causes, vnles God openeth them by his worde or some euident signe, as he hath done in this age most plentuously to many. Lesse can we not gather of these thunders, whē the message of God is dispised, abused, forsaken, neglected, troden vnder foote, as dannable lyes preferred vnto it, thy his wrath must folow. Somewhat hath bene seene already, much more will appeare whē they geue ful forth

Haymo in Apoca. Psal.67. Luke.24. Otho Brūfelsus in Euangelia

John Hus in quedam loca Apoc. Franciscus Lambert. Mala.2.

THE TEXT.

1 And the Angel which I saw stand vpō the sea, & vpō the earth. 2. Lyft vp his hande to heauen. 3. And swore by hym that liueth for euermore. 4. Which created heauen and the things that therin are. 5. And the earth, and the thinges that are in it. 6. And the sea, and the thinges which are therin. 7. That there shal be no more time, but in the dayes of the voyce of the seaueth Angell. 8. When he shall begin to blow. 9. Euen the misterie of God shall be finished. 10. As he preached by his seruantes the Prophets.

The Paraphrase.

1 And the Angell (saieth Saincte Iohn) whom I saw in this wonderfull reuelation, thus standynge with one foote vppon the sea, an other vppon the lande, after the soꝛte afoꝛe named.

2 Lyft vp his hand towardes heauen, so strōgly to affirme hys message to be true as the Loꝛde lyueth, and to promise it so infallibly iust as god liueth in heauen.

Ioachim Abbas in Apoca. Sebastianus meyer. in Apoca.

3 What so the true preachers els

Luke, 24. Acts 3

in this age, but maintaine their doctrine by the mighty word of God, after the example of Christ and his Apostles which alleged the lawe, prophetes and Psalmes, to confirme their sayings with. They neither alleage decres, nor decretall, constitution, nor Synodall, Legende nor fable, monks rule nor saintes lyfe, doctors nor fathers, Gregory nor Anselme, Thomas nor Dons, Plato nor Aristotle, nor such lyke filthy dregs. But they come to the verye true touchestoane with John, they proue the spirits whether they be of God or no, cõsidering that all men are lyers, and haue erred, one except.

Martinus Lutherus in postilla. 1. Tessa. 5. 1. Ionu. 4 Psalm. 115 Psalm. 13 Hebr. 1. Gene. 2.

4 Ye sware by him that lyueth in himselfe with incomprehencible majesty, power and glory for euermore, which in the beginning created the heauē aboue w the inuisible things that are therin contained.

5 Which formed the pōderous earth beneth and the visible creatures that are therin remaining.

Esai. 44. Amos. 4 Eccli. 18. Psal. 135

6 Which fashioned the flowing seas

and

and the corruptible thinges that are there in continuinge.

Franciscus Lamberrus in Apoca.

7 With an earnest constant spirite he protested, and by the strong worde of God he affirmed, so taking hym to witnesse, that there shall be no more time, no more leasure, no more sinful occupyng hére frō henceforth, but in the dayes of the voyce of the seauenth Angell. This othe is none other than a sure assercion, that all shall be finished in this seauenth age of the church. This wold not be hidden from the congregations. Necessary it is that both good and badde knew it. The faithfull to be assartened that their finall redemption is at hande, to their consolation. The vnfaithfull to haue knowledge that their iudgemente is not farre of, that they may repent and be saued. Not vnlyke is this othe to the othe in Daniell of time, times, and halfe a time, whereof the time was from him to Christe. The times were the ages from Christ to the seauenth seale opening, or the seauenth trumpet blowing. The halfe time from

Ioachim ab bas.

Sebastian Meyer Marci. 16. Math. 13. Luke. 21. 2. Per. 2 Apoca. 2.

Daniel. 12 Apoca. 12. Iohannes hacthorp in Daniel.

Math.24 Apoca.8. Apoca.12

thence forth, wherin the dayes shall be shortned for the chosen sake. So much mischief shal not ỹ enimies do thã. Their tiranny shall be aswaged.

8 For when the vii. Angel shall begin to blow, or the ministers of that age sincerely declare the word:

9 Euen the mistery of God shall be finished, and the full meaning therof fulfilled.

Iohn.4. 1.Cor.13. Daniell.11. Hierc.31

10 Like as he afore time both taught and promised, by his peculyer chosen seruants the prophets. No time shal be after this but that, which will be of all times the ende. But when that time shall begin, we know not tyll God shall open it by his seuenth angel. Of the thing we are certaine and sure, but the time of it is euermore in gods hande. That is sealed vp in ỹ booke til he shal please to open it, the rightuous shall not se til it cõmeth, but rest stil in their lot wt Daniell.

Franciscus Lambert' in Apoca. Psalm.32. Act.

Marci.13, Daniel.12 Luce.17. Gene.7. Gene.19.

And the vngodly shal haue no vnderstanding then. They shall builde and plant, bye & sel, ryot & banket as in ỹ daies of Noe & Loth, yea they shall

geue

geue themselues to al filthy lustes & couetuousnes, And vnbewares shall death come vpon them, the terrible iudge shal cal them to accoumpt, and to ỹ euerlasting fire condemne them, thus shal their daies also be shortned, when they think nothing lesse for ỹ time shal be but halfe after Daniell.

1. Thes 5. Math. 25. Iohn. 5. Apoca. 12 Daniel. 12.

THE TEXT.

1 And the voyce which I harde from heauen, spake vnto me againe, and sayd. 2. go & take the litle booke which is opẽ in the hãd of the angel. 3. vvhich stãdeth vpõ the sea & vpõ the earth. 4. And I vvent vnto the Angell and said vnto him. 5. Geue me the litle booke. And he said vnto me. 6. Take it and eate it vp, 7. And it shall make thy belly bitter. But it shall be in thy mouth as svveet as hony. 11. And I tooke the litle booke out of his hand, and did eate it vp. 10. And it vvas in my mouth as svveete as hony. 11. And as soone as I had eaten it, my belley vvas bitter 12. And he said vnto me, 13, Thou must prophecie again vnto the people. 14. And to the Heathen, and Tunges, and to manye Kinges.

The

The Paraphrase.

Mala.3
Iohn.16
Rom.8.
Apoca.1.
Bedas et
Haymo
in Apocal.

1 And the voyce (saieth sainct John) which I harde afore from heauen, spake vnto me againe. Gods holy spirit touched me, moued me & compelled me. It graciously admonished me, taught me, and sayde thus vnto me.

2 Goe thy waies forth John, and take the lytle booke which is now open in the hand of the Angell.

Ioannes 5
Act. 17
Matth. 13

Euery man hauinge grace with John is hære commaunded to haue Gods word. Christ wylled all faythfull beleæuers to searche the Scriptures to vnderstand the prophecies, and to perceiue the misteries of the. And for the performance of hys wyll therin, he hath sent in this age this peculyer Angell, beside the common preachers, betokning those singuler lerned' mē, whō now he hath endued with most high knowledge. Of their hands he mindeth vs to receiue the scriptures, and not of the blasing star, nor yet of the smoky Locustes.

Franciscus Lambertus in Apocal. Luc. 10, Apoca. 9 Otho brūfelsius.

Their

Their faithfull, sincere, and godly interpretacions, he willeth vs to take, specially in bookes, for so much as in person they can in no wyse be euery where present, & for that it is a booke here named. For by them in these dayes doeth he make open his sauing health, and in the sight of all people declareth his righteousnesse. Let the therefore (whose hartes God moueth to instruct other in the wayes of the Lorde) diligently peruse the labours of such, whom he hath so plentuously replenished with his spirite. But in thus doing let them not to much depend vpō no mans person, but proue all things by ẏ scriptures, least they fall into errours as other hath done afore for so doyng. Worye lightly is he deceiued that measureth the veritie by mans iudgements. In ẏ search therefore of godly mysteries, not the wit nor the learning of the man is to be sought, but rather the right meaning of God worcking in the man.

Henricus Bullinger.

Luc.9. Esa.40. Ioel.2 Psal.118 Franciscus Lambartg. Ioannes .5. 1.Ioan.4 Matth.15.

3 This Angell standeth vpon ẏ sea, and vpon the lande. As well is ẏ true

Ioannes Chrisost. Augustinus.

Cyrillus. Albertus Magnus Esa.61. Math.11 2.Tim.4, Gala.6.

messenger of God for the weak as for the strong, for the low as for ỳ high, for the poore as for the riche, for the simple as for the learned, for ỳ sicke as for ỳ whole, & for the foule as for the fayre. Yea, and rather for them than the other, hauing his right foote vpon the water.

Iohn.10. Rom.6, Psalm.118

4 And I (sayeth S. John) obeying the voyce of the Lord, or the heauenly motion of his spirit went vnto the Angell, and instantly desired hym to giue me that little sweete booke.

Lucherius Lugdunens. Iohannes Hus in aliquot loca Apocalip. Franciscus. Lambert⁹

5 None other is this booke thē the holy scripture, whose openynge is a pure and right interpretation therof. This he receiueth open at his hand, which diligently readeth or heareth any sincere declaration of it by anye faithfull minister. None other is this booke fitte for, nor none other retayneth it in this age, but meeke Johns, or men of a gentile spirit hauing the grace of God, and obeying his heauenly voice. For the wicked must euer be blinde. Wisdom shall not enter into a froward soule, nor dwell in

Hiere.35. Ephe.4. Sapi.1.

the

the body ỹ is giuen to sin. John went to the Aungell, and receyued the boke, for hẽ ỹ will seeke shall synde. 6 For ỹ Angel said vnto him: Take it vnto thee, & eate it vp cleane. The belly shall it make very bitter, but it will be in the mouth so swéete as hony. With good harte ought ỹ scriptures to be receyued of all men, in faith deuoured, & in a pure loue disgested. In continual studie & meditacion therof, ought ech mã after his calling to perseuer, the King in his raign, the Iudge in his office, the merchaunt in his occupying, the labourer in hys worke, the maryner vpon the sea, and the bishop in his cure. Nothing but idelnesse worketh ỹ man, which hath it not grafted within him, though he both fast & pray. Vayne are all polycies, actes, constitucions and lawes wout it. For it is ỹ life of our soules, the lanterne of our fẽte, the light of our passage, and rule our workes.

Hiere.4
Math.7.
4.Esdr.
Ezech.3,
Hayno.

Iaco.1
Iohn,8,
Psal.118.
Ephe.4
2.Peter.1,
VVicleu⁹ de eccleſia
Rom.16
Math.6.
Hebr.11
Iohn.6.
Psalm.118

7 Bitter it is in the belly, & swéete in the mouth. When the knowledge of trueth is is once receyued, and

Luke.8.
Apoca.2.

surely

3.Reg.19
Hire.9.
Exch.34.
Exod.32
Pſal.13.
Treno.1
Luc.19.

ſurely ſetteled in the harte, it engendreth a ſpiritie of indignation, and a zeale of God, very bitter agaynſt all wickednesſe. It maketh vs with Jeremie to deteſt all vice, and with Ezechiell to abhorre all ſinne. It prouoketh vs alſo with Moyſes, Helias, Dauid, and the Prophets greeuouſly to complayne of the worldes abhominations, & with Chriſt & his Apoſtles dolorouſly to lament the ſore decaye of the wicked.

Act.9.

8 Yet is nothing ſo ſwéet in ỹ mouth as it is. Nothing was to Paule ſo delicious, when he once ſauored it. No, nothing ſo pleaſaũt. Neither colours of rhetorike, paintings of poets, wiſedome of Philoſophers, nor holy traditions of fathers coulde then delight him. All were but darnal, tares, ſtubble, chaffe, filth, ruſt, dreames, lyes, and vnprofitable vanities. Nothyng was in his mouth than, but that delectable veritie, & that ſwéet Goſpell of God. That toke hée with hym as the veſſel of election in many an hard iorney, and beare it forth before the gentiles,

Pſal.18
1.Tim.1,
Gala.4.
Math.12,
Hiere.7
2.Cor.11
Rom.1.
Act.9,
Gala.2.

gentiles, the kings, & the children of Israell, yea & for ý to dye he thought it than aduauntage.

9 And I toke the little booke (sayth saint Iohn) out of the Angels hande, with meekenesse I receiued the scriptures of God. I did eate it vp clean, I digested them in faith.

10 And it was in my mouth so swéet as hony. Oh how delicious (saith Dauid) are thy sayings vnto my throte? More dulcet then honye are thy wordes Lord to my mouth.

11 So sone as I had eaten it (sayth saint Iohn) so sone as I had incorporate it in my mynde, & rooted it in my soule, my bellye was bitter, my harte was grieued much to séé ý euils of the world, my spirit was troubled to sée the abusions of men, and much I pitied the losse of their soules.

12 Yet dyd not the Angell so leaue me, but he said thus vnto me: Thou must prophecie again amõg ý people.

13 As thou hast receyued, thou must réder, as thou hast bene taught, thou must teach againe, least thou hyding

Phill. 2
Ezech. 3.
4. Esd. 14
Acto. 17
Psal. 18
Psal. 118
Canti. 5

VVestmerus de tres pis scriptu.
Luc. 6
Roma. 9.
Dani. 12

2. Cor. 8
Iohn. 21

the

Math.25
2.Tim.4.

the treasure of thy Lord, become an vnprofitable seruaunt.

Math.28.
Marci.16
Acto.9.
Sapi.6.
Esa.35

14 Thou must publish the trueth to the vnbeleuers, thou must open it to people of dyuers nacions & languages, and finally manifest it to Kings of many regions, that they see theyr people instructed in ỹ same. As a trũpet therefore exalt thy voyce, shewe frely the ioyfull message of saluatiõ. Refuse none that will come vnto it, pore nor blynde, halte nor lame. Cõsider that no man lighteth a candle to hyde it, but to set it vp that men may see by it. None other are fit to prophecie, but they whiche haue deuoured the booke. They must now declare the gospel in this latter age of ỹ church by the appointment of the Lord. For necessarie it is that by the strength thereof, all pryde of this worlde and blasphemie agaynst God bee distroyed.

Lucke.14
Math.5.
Luke.11
Rom.10.
Esa.52.
Apoca.7
Hebr.1.
2.Thessa.2.

¶ In the nexte volume shall follow the reste.

The ſecond part of the Image of both Churches, after the moſt wonderfull and heauenly reuelation of Saint Iohn the Euangeliſt. &c.

Compiled by Iohn Bale.

The ſame Diſciple whom Ieſus loued hath witneſſed and written theſe things, and we knowe that hys teſtimonie is true. Ioannes. xxj.

Makomet with his doting doucipers. 16. b.
mitred Makomet. 46. a.
mytred Mah[illegible] 53. b.
like Mahounds in a play. 73. a.

the Christian Reader.

IN the first part or volume of thys worke (which cõtayneth the first. x. Chapters) are all these godlye matters of Saint Johns Reuelation in course comprehended. Fyrst of all is the high legacie and message of the sayde Saint John vnto the. vij. congregacions of Asia, in the first Chapter mencyoned. Where in they are also vnto vij. golden Candelsticke compared, and their preachers vnto vij. shyning starres in the right hand of Christ.

In the seconde and third Chapters are the sayd vij. congregacions seuerally ech one by it selfe discribed and warned, to the vniuersall premonishment of the whole Christian Church in the vij. partes or clymates of the worlde. Marke those three Chapters diligently, and ye shall perceyue the:

the true Christian church is alone gouerned by ỹ preaching of gods word, an only office of Christ commaunded, and not by dead ceremonies cõmaunded by the Pope, of whom there is no specialtie.

Consider howe those preachers throughout all this booke, are compared vnto starres and Angels, their cõgregacions called the right spouse of Christ. The other be assembled vnto most filthie locustes, brædìng of the smoke of ỹ pit bottomles, vnto hatefull byrdes, foule spirites and diuils, their church called the proude Synagoge of Sathan, and the most execrable whore of Babilon.

In the iiij. Chapter is heauen made open, and the secrets therof manifested vnto ỹ christian beleæuer, whom John also representeth thys whole booke ouer. For not only are the mysteries therof in the vniuersall church performed, but also in the particular churches of nacions, and in the priuate consciences of men.

In the .v. vj. and vij. Chapters, the

Lambe

Lambe Chriſt openeth the vij. ſeales of the booke of the moſt hidden myſteries of God, for the vij. ages of ỹ chriſtian church. In the meane ſeaſon are the true ſeruantes of God ſealed vnto ſaluaciõ, ſolaced in their troubles, and relæued in their ſorowes, notwithſtanding, the great violence of the truthes aduerſaries.

In the viij. and ix. Chapters, the vij. Angels blowe their trumpettes. ſignifying the preachers to ſheawe forth their meſſages appoynted of God for the vij. ages of the churche, many wonderfull plages folowing in the people for their vnbelæues ſake, they obſtinately reſiſting it, or els vnthankefully receiuing it.

In the tenth Chapter commeth the mightie Angell from heauen with a booke in his hand all open, and John deuoureth the ſame. Which betokeneth the earneſt preachers of this latter age of the church, wherein the true ſeruauntes of God ſhall grædily receiue and alſo digeſt the ſcriptures. Take thys for a bræfe ſum of all ỹ is

spoken in the other volum, the residue shall follow hereafter in course.

In the mergent of that first parte or volume, put I many allegations both of the scriptures and doctors. And there vnto was I first prouoked by this saying of Saint Hierome in a certayne Epistle of his, ad Paulinum monachum. The Apocalips of Saint John (sayeth he) hath so many mysteries as it hath wordes, or for euerie word a mysterie whither ye will.

I mynded also thereby, my labours to ease the readers for search of the places, and to signifie vnto them that I dyd nothing therin without authoritie. And vndoubtedly the gathering of those places was so laborious vnto me, as the making of the commentarie, which neuertheless I thought well bestowed for the comfort of my brethren.

But two cruell enimyes haue my iust labours had in that behalfe, of whome the one hath them falsifyed, the other blaspheemed. Which hath caused me to leaue the out in all that

here foloweth. The Printers are the fyrst, whose headie hast, negligence, and couetousnesse commonly corrupteth all bookes. These haue both displased them and also chaunged theyr numbers to the truthes derogacion, what though they had at their hands ij. learned correctours which toke all paynes possible to preserue them.

The other is Momus or Zoylus, yea rather one whiche playeth both partes vnder the cloake of a Christian. This cruell carper and malicious quarreller leaueth no mans worke vnrebuked, minister it neuer so much godlinesse. But lyke as rust, mothes, maggottes, cankers, catterpyllers, with other vyle vermyne corrupteth all that is to the vse of man, so doeth this enimy, to distroy both name and worke, only for the auauncement of his owne precious person.

His working toles are suche vnsauerie sophismes, problemes, elēches, corolaries, quydities, subtylties, seconde intentions, intrincyeall mods, wyth other prodygious sorceryes,

whom he sometime sucked out of hys mothers breastes ẏ vniuersitie. These hath he not yet all, as vnsauerie morselles enomeled for Christ, differing rather with Aristotle than with Paul in his dayly disputations.

Of this ryall Rabi is Peter iudged a fole, and John an vnlearned Idiote. Yet shall his reader finde small learning at his hande, vnlesse he take an heape of barbarous tearmes, and vnsowed togither sentences for matters of excelent learning. But surely John will one day come from Ephesus to visite this proude Diotrephes, & shew him of his arrogant brags to his dyl pleasure, vnlesse he leaue of in tyme. All Aristotles prouision shal not help hym.

Sathan vpon the pynnacle of the Temple neuer bestowed his alleged scripture more peruersely, than thys Momus interpreted certayne of my allegaciõs, nor yet farther from their right vnderstanding. But I forgiue it him w̃ this forewarning for this time, thoughe it bee not the fyrste lewde

poynte

poynt that he hath playd, in case that he so leaue his quareling. My second allegation vpon the Preface. 1. Cor. 6 is not set there to authorise the Apocalips, as he most falsly and all contrary to my meaning hath interpreted it, but affirmeth that the Christian beleeuers are Christs members which ought of necessitie by the holy ghostes appointment to heare and to read the wordes of the sayde Booke. For I know that the epistle vnto ỹ Corinthians was written of Paule ten yeares at the least before Saint Johns Apocalips. No lesse is he than a false Prophet that resisteth Jeremy rebuking Babilon for hir wickednes,

To much it were to answere his other quarellings, and to tedious vnto ỹ christian readers, and therfore I passe them ouer least I shoulde be to plenteous in aunswering a fole according to hys folishnesse. Thus by these cruell handelynges of these two vngratious enemies, haue I iust occasion to leaue out the allega-

tions in the margent, obseruing this wholsome counsell of Christ concerning such as they be. Geue not that is holy vnto Dogs, nor yet that is precious vnto swine. For the one of his churlish nature teareth and deuoureth, the other like a swine treadeth it vnder his filthy feete. The grace of our Lorde Jesus Christ be with thee euermore (good christian Reader) and with all thē that seeketh of the scriptures the sauing health in them conteined without quarelling. Amen.

The ſecond part of the Image of both Churches, after the moſt wonderfull and heauenly reuelation of Saint Iohn ỹ Euangeliſt. &c.

Compiled by Iohn Bale.

The. xi. Chapter.

VNto Iohn was deliuered after that he had thus deuoured ỹ booke, a rēde, not vnlyke to the mete wande of ſixt cubits long and a ſpanne, which was geuen vnto Ezechiell, nor very far differentfrō ỹ meaſuring lyne in Zacharie. And what is this els: but that the adminiſtratiō of Gods heauenly verytie is ſecretly of hym committed vnto them which hath afore receiued it, and in faith digeſted it, that they ſhould therewith rightly meaſure, diſterne & iudge all things. None other is it to prophesi again in this ſixt age, but thus is to mete the Tēple, the aulter, & the worſhippers therin, and to proue them in length, breadth, heigth and depth.

The

THE TEXT.

AND than was geuen me a reede, 2 Lyke vnto a rod .3. And it was sayde vnto me. 4. Arise and mete the Temple of God .5. And the Aulter. 6. And them that vvorship therein. 7. And the Quire, vvhich is vvithin the Temple, cast out .8. And mete it not, 9. For it is geuen vnto the Gentiles. 10. And the holy citie shall they tread vnder foote xlii. monthes.

The Paraphrase.

1 And there was geuen me (sayeth saint John) a Reede. Both receiued I the wisdome of God, and also a mouth

a mouth to vtter it. So ỳ my tongue became the pen of a redy writer. For so much as I abhorred iniquitie, the Lorde anointed me inwardlye with the oyle of gladnesse, & gaue me stomack to vtter his word.

7 The rœde which god deliuered me was lyke vnto a rod. For his worde is the rod, of right order, and ỳ sceptre of his kingdome. With this rod spredest he out the heauens, and laydest forth the firste foundation of the earth.

This rod of his power hath the Lord now graciously sent vs out of Sion by mẽ hauing his special grace as by John, to haue dominion hœre in the midst of his enimies.

3 For vnto John it was sayd for this age. Arise, from vaine studi, from cares of the body, from consideration of earthly causes.

4 And mete the holy Temple of God, whiche is his congregation or Church: Proue all beléeues whether they be right or no. Examine their works, whether they spring of Gods com-

cõmaundements & of mens traditions. And in so doing try by the scriptures the corne from the chaffe, Marke out the people of God from ỹ synagoge of Sathan, and delay not to nourish them with the swete fruits of the spirit,

5 Measure the Aulter also, which is Jesus Christ, vpon whom the full sacrifice of redemption was offered. For many false Christes are abrode in the worlde, to seduce the people. The Pope bosteth hymself for Gods owne vicar. Mahomet calleth himself ỹ great Prophet of ỹ Lord. And both they to subdue the Gospell hath set vp new lawes. The Pope his detestable decrées, and Mahomet his abhominable Alchoran. Both they haue wrought such wounders and suche signes in superstition, as might deduce into errours (if God were not merciful) the very elect persons. The monkes saith that Christe is in the desert, the prestes saith he is in the box, but admonish my people, that in no case they beléeue it. The Ca-

nons

nons saith he is here, the Fryers saieth he is there, but counsell my flock that they goe not forth. For God dwelleth in nothinge that is made with hand. In the faithfull harte is Christe onely founde. There remaineth he. That is his dwellinge place.

6 Therfore now last of al, measure them also that worshippe in the Temple. Consider them onely to be his people, which seeke hym in spirit and in verytie, and that worship not in outward shadowes, nor in the elements of this world, nor yet with observation of dayes and times. They are not his sonnes, that for the leuen of Pharises which is the doctrine of Hipocrits, forsaketh the bread of children, which is his liuing word, They are not his Lambes but vile gotes, that rather attendeth to the voice of straungers, than to the true shepheard Christ.

7 And therfore the quier which is within the Temple calle oute.

The

The prelates, prieſtes and religious, which are not of the common ſort, ſe clude from Chriſt, from his Church, and from the company of true wor ſhippers. Throw forth the bond wo man and hir ſonne, the Rome church with the hir children, and Mahomet with his rable. For the bonde ſhall not inherit with the free.

8 Meaſure not out that chaun ſell of charmers, that college of Ba lams brethren, thoſe marked Madia nits and curſed Iſmaelits. Alow the not by the ſcriptures, cõmende not their counterfaict rightuouſnes. Ad mit them not for the members of CHRIST, but iudge them to be the ſynagog of ſathan. And ſpeare them out of the kingdome of God, with the key of Dauid. For they are thoſe ſwine, that treade pearles vnder their fæte & thoſe cruell dogs that turue agayne to deuoure men. Medle not with that quier, haue not to doe with that wicked generation.

9 For it is geuen vnto the Gen tiles, Wholy are thoſe Antichriſtes

addict to the superstitious rytes of the Heathen in their sacrifices, their ceremonies, their obseruations, their holy dayes, their vigils, fastings, prayings, knælings, and all other vsages, contrarye to the admonishment of Christe. That they should in no wise enter into the waies of the Gentiles. Wherfore God hath detested them with his own mouth, and cleane geuen them ouer vnto their owne fylthy lusts. Now reigne they al in their owne wisdom, thinking euermore their owne fleshly fantasies best, wholly they are become gentiles.

10 And the holy citie (of whom glorious thinges are spoken) they shall tread vnder foote the space of xlij. moneths. Not the earthly Hierusalem is this citie, builded of men, and made holy by ẏ outward obseruacions and ceremonies of ẏ Iewes as many expositours hath fantasied. For of ẏ (like as Christ prophecied) is not left one stoane standing vpon an other. But this

citie is the sure bulding of God, grou-
ded vpon the strong foundation of the
Apostles and prophets, euen vpon the
hard rocke stone Iesus Christ. This
is the pleasant possession, the whol-
some household, the sure hold, and the
delectable viniarde of the Lorde of
hostes. This is the liuing generation
of them which feareth, loueth, and se
keth their Lord God in faith, spirite
and verytie, and not in outward sha-
dowes. These are the childzen of
promis, the true offpzing of Abzahã,
the chosen house of Israell, and the
kingdome of the holy ghost. Pure,
cleane, and holy hath Christe made
this citie by none other thinge but ẏ
onely shedding of his prezious bloud.
¶ This citie tread they vnder fote,
that kæpeth downe the truth of the
gospel, ẏ persecuteth & sleath gods pe-
ple foz it, ẏ defeateth his wozde foz
their owne traditions, that bzingeth
in the Iewish ceremonies, the Gen-
tiles superstitions, pagans customes,
& hethē vsages, yoking men wt impez-
table burthēs of false wozshippings
foz their owne filthy lustes & aduaun-
tage

tage. Notwithstandinge thus must they do still by the sufferance of God, tyll the lxij. monthes be finished, whiche is not els but the time, ỹ times, & the half time, or the thousand, two hundred & lx. daies, in ỹ God shal shorten the time for his chosen sake. Thus after S. Paul also before the Lordes cõming. There must be a departing. The quier or chauncell must be cast out, ỹ the man of sin, the sun of perdition, & the aduersary exaltinge hymself aboue God, may be known in his colours. It may not be motẽ, or alowed by gods worde, but reiected as that plant which ỹ heauenly father hath not planted, ỹ the mistery of iniquitye may be vttered and perceiued of thẽ which shal be saued. It must be geuen to ỹ gentiles, or addict to their superstitions, wt al lying power, signes and wonders, in all deceiuable doctrine, by ỹ subtile worcking of sathan. They must also be permitted to do al mischif in vnrighteousnes, vpõ ỹ citizens of God, til he vtterly consũe thẽ wt the mighty breath of his mouth.

THE IMAGE OF *THE TEXT.*

1 And I wyll geue power .2. Vnto my two witneſſes .3. And they ſhall prophecie a thouſand, two hundred and threeſcore dayes .4. Clothed in ſack clothe. 5. Theſe are two oliue Trees. 6. And two Candleſtickes .7. Standing before the God of the earth.

The Paraphraſe.

1 And I will geue powre ſaith the Lorde vnto my faithfull witneſſes, and they ſhall prophesye a thouſande two hundred and lx. dayes againſt thoſe enimies to the comforte of my people. So that though my citie be troden downe by their cruel lawes of perſecution to death, yet ſhall it not be forſaken. And though my people be ouer loaded with their heathen ſuperſtitions and blaſphemous worſhippinges, yet ſhall they not be loſt nor left all wout ſuccour. 2 They ſhal haue my two witneſſes w̃ thē to ſolace thē in their troubles, & to comfort them in their cares. Both Moyſes and Chriſt, both the law and the

the Gospell, both the Prophets and the Apostles shal stande vppon theyr side and be vpon their parte: yea, for so much time as their enimies shall vexe them, and for so much space as their aduersaries sholl trouble them Euen a thousand two hundred and threeskore dayes, which maketh three yeares and an halfe, and is more then the two and fourty monthes by iiii. skore dayes and fowre. Which signifieth ỳthe enimies shal not euermore kepe down his word, but their dates shall be shortned for his elects sake. The schole Doctours with their sophestry hath fantasied the sayd two witnesses to be Enoch and Helyas, and that they should come then frō Paradice terrestre for the same purpose, because that Enoch was taken away of God, and Helias was carried hence in a fyery Charet, neither vnderstanding what Paradice is, nor yet knowing what it is to be taken from hence. Paradice is the sweetest of God appoynted vnto them that departe hence in faith. The peculier.

translations of Enoch and Helias were not only for a confirmation or strenthning of the faith of the fathers for their times, but also ý they shuld be figuers of Christes assention. And what godly wise man can gene more to the figuer than to the verytie? More were not they priuiledged frō death then was Christe, though God wold not then haue it so openly knowen, to declare his wonderfull power. Unlike is it ý god should cal witnesses frō the dead, not promising it by his word, hauing power also frō stones to raise vp Abrahās children, and to geue ý spirit of Helias to whō he pleaseth, like as he dyd to Iohn Baptist, & as he doth now to many other more in our age, as al the world may see and heare. These witnesses are two, for so much as the truth of the Lorde in the mouth of two or three godly persons ought to stand.

3 These two witnesses or faithfull protestours of the aforsayde two testaments hath continued with the people of god since ý death of Stēnē, for ý more part secretly & vnknowne

to

to ỹ worlde. But now they are come abroade by the appointment of God, to the vtter confusion of the great aduersary and man of sin, as Paule doth call hym. And vnto them in this fyrst age of the church, the Lord hath geuen the great power of his liuinge worde, or the spirit of his inuincible verytie in much more ample wise then aforetime, for the abatement of the sayd enimies or synagoge of perdition.

4 Clothed they shall be in sackcloth (sayth the Lord) No pompy shal appeare in their apparrell, no glorys of the worlde in their behauiour. Neither shall they be accompanied with a garde of ruffelynge rutters. Neyther shall they with Annas and Caiphas sit vpon life and death. Neither shal they bleſſe in the ſtreate with miter, croſſe and cope. Neither claim the higher ſeates, in ſide gownes, ſhauen crownes, and tippetes. Neyther shall their be sack Fryers, nor Franciſcans, monks, Chanons, nor Hypocrits.

They shall not diſſigure themselues

to seeme religious, nor say long prayers to appere holy, but in a sober conuersacion, auoyding superfluitie, they shall constantly witnesse the trueth of god to the vniuersall world, to his glory and their edification. For sackcloth in the scriptures is a signe of sobrietie, sadnesse and temperaunce, as in Helias and John Baptist.

5 These witnesses are two sweete oliue trees, shedding forth the fatnes of the scriptures, and dulset sauour of the spirit. God hath so blessed them that their lyps are full of grace. He hath annoynted them with the oyle of gladnesse aboue their felowes, of Myrre, Bawme and Aloes, they delectably smell. None other thinges vtter thei but his infallible verities.

6 They are also two shininge Candlesticks, setting forth the light, or clearly opening of the hidden misteries of the scriptures, to the comfort of the gētiles & glory of the Israelits. They are not the light it self but only instrumēts ordeined to beare witnes of ỹ light. For there is but one

light

light for al. Only are they the vessels of electiõ, as was Paule, to carrie that lyght the world ouer.

7 They stand in the presence of the God of the earth, or the Lorde of all, as men of moste high acceptacion before him, readie to doe his will and to fulfill his commaundement and pleasure, hauyng the oyle of hys spirite, and the light of his eternall veritie.

THE TEXT.

1 And if any man vvill hurt them. 2. Fyre shall proceed out of their mouthes. 3. & cõsume their enimies. 4. And if any man vvill hurte them, this vvise must he bee killed. 5. These haue povver to shut heauen. 6 that it rayne not in the dayes of their propheſying, 7. and haue povver ouer vvaters to turn them to bloud 8. and to smyte the earth, 9. vvith all maner plagues, as often as they vvill.

The Paraphrase.

1 If any man will attempte to doe them scathe, or presumptuously sæketh by craftie colours, subtile reasõs, and deceiptful arguments, vpõ daun-

gers, doubtes, doctours, old customes, and auctoritie of fathers to hynder their office, blemishe their message, and darken their light, such fyre shall procede out of their mouthes as shal consume their enimies.

2 The eternall word of the Lorde that they shall declare (which is the consuming fyre) shall vtterly distroye them. So that nothing shall be sene of that they were afore. Neyther cut shoe, nor corde, coule, nor gray cote, bote, nor blacke hod, rochet, nor scapter, myter, nor croster, sandale, nor frocke, shaven crown, nor anointing. For all these are their enimies.

3 Consumed are they to their saluation that with Mathewe become of Publicans true Apostles, and with Paule of fierce persecutors, charitable teachers. Contrariwise are they consumed to their dampnatiō, which being ouercome by the manifest veritie, wilfully persist in their diuilish errours with Antiochus & Pharao, with the Scribes and Pharisies.

4 For it foloweth. And if any man

will

will hurte them, this wyse must hée be killed. Eyther must he be mortifyed from the olde Adam, and changed into a new man in Christ, or els by the sayd worde must he both be iudged and condempned for the vtter aduersarie of God, with Sathan hys auncient captayn. So must he be killed. And no death will be founde lyke vnto that death come they once to the fæling of it, though they accompt it now verie light.

5 For these witnesses haue power as had Helias, to shut vp heauen, that it rayne not in the dayes of their prophecying, but yet none other wyse then by the aforesayd word. For the word of God is the verie key of Dauid, which openeth the kingdome of god to them that faithfully beléeueth, and that speareth it vp also from the which dwellith in vnfaithfulnes. For it is said, in the dayes of their prophecying. This power therefore is of the word, and not of the men. The word speareth and openeth, loseneth & bindeth, saueth, and dampneth.

Yée

He that beléeueth sayth Christ shalbe saued, he ỳ beleueth not is iudged alreadie. No moysture of grace nor godly wisedõ can light where sturdie frowardnesse is rooted. The dayes of their prophesying in figure is non other thẽ ỳ aforesaid tyme, times, and halfe tyme, or the thrée yéeres and vj. monethes of Helias.

6 In those dayes shall it not rayne vpon the wicked, they shall haue no grace to receyue the veritie. In parables and figures shal that be hidden from them, that shall bée euydent inough vnto the faithful. With eares shall they heare and not vnderstand, with eyes shall they sée, and not deserne. So blynde will their harts be. For such speake the Prophets in fygures. Christ in parables, and the Apostles in mysteries. The open truth of this reuelation shall not the wicked perceyue, till they taste the plages thereof. Such is the nature of Gods wisedom that though it be not in glorious wordes, fyne paynted termes, nor in perswasible reasons of mans

wit,

witte, but in playne ſimple ſpeaking, yet can it not be knowē of the worldly wiſe. The ſweete dewe therof wil not be receiued of them, in the aforeſayde dayes of prophecie, but hée that is blynde ſhall be blynde ſtill.

7 Theſe witneſſes haue alſo power ouer waters, to turne thē into bloud. When they interprete and ſincerely declare ỹ pure verities of God, which are thoſe holeſome waters that reſtraineth the dampnable dryneſſe of the ſoule, that refreſheth the conſcyence, and clenſeth the harte of the ſinner, they can not chooſe but earneſtly condempne the peruerſe iudgemēts, the couetous lawes and hipocrityſhe workes of the vngodly. And then is all vncleane vnto them, then is all bloudie. The Goſpell which was a ſtumbling ſtone to the Iewes, & made folyſhneſſe vnto the Gentiles, is alſo now vnto them naughtie newe learning, ſeditious doctrine, and abhomynable hereſie. Yea, & they iudge them worthie to be burned that doth teach it. Thus is it abhorred of them that

ſhall

shall perishe, & neuertheleſſe to them that beleeue, it is the power of God vnto saluation.

8 Fynallie, they haue power to smite the earthe with all maner of plagues, as ofte as they will. Very earth are they that regard not Gods trueth, as the Lord saide vnto Adam after his offence. Earth thou art, and vnto earth shalte thou returne. Nothing they estéeme, but that which is earthly. Nothing they desire, but that is carnal. The froward creature will in no case knowe that is of the spirit. The light is hatefull vnto sore eyes. Very painfull is bread to the mouth that is not whole. A great mote was Christ to the Iewes, as his true preachers are vnto the blynd world yet to this day. For they smite the earth.

9 They touch their liuing, they rebuke their falshode, they condempne their wickednesse. They reproue the of sinne, of righteousnesse, & of iudgement.

They force not to tell to him of their vnfaithfulnesse, fraud, and hipocrisie

of

of their Philosophers, prelats, & religious. No greater plague is it vnto ỹ vngodly thē to hear of their euill doings. No greater paine, nor yet greater punishment, then to haue theyr faultes opened, and theyr clonyng colours condempned. That fretteth them at the verie heart. Death must be sought out for such preachers. No wōder is it though this be here written for this age of the churche. For neuer were more earnest witnesses then are now, & more are lyke hereafter to follow, till the man of sinne be fully knowne, and his kingdome clearely ouerthrowen.

THE TEXT.

1 And whan they haue fynished theyr testimonie, 2. the beast that came out of the bottomlesse pitte, 3. shal make war against them, 4. and shall ouercome them. 5. And theyr bodyes shall lye in the streetes of the great citie, 6. which spiritually is called Sodome and Egypte, 7. where our Lorde is crucified.

The

The Paraphrase.

1 And when they haue once finished their testimonie (sayeth the Lord) the beast that came out of the bottomlesse pit, shall make warre against them. No soner shall the witnesses of gods veritie in all ages be taken from the worlde, then he hath prefixed. After none other sorte shall they bee sent hence, then he hath appoynted by hys eternall decree. John Baptist was not imprisoned, nor beheaded, tyll hee had done his office. Christ was not taken, condempned, and crucified tyll his houre was come. Paule was not put vnto death, til he had fulfilled his course.

2 The beast of the bottomlesse pitte is the cruel, craftie, and cursed generation of Antichriste, the Pope wyth his Bishoppes, prelates, priestes, and religious in Europa, Mahomite with his dotyng doucipers in Affrica, and so forth in Asia & Judia, all beastly, carnall, and wicked in their dooings.

3 Thes

3 These maketh war against Gods witnesses, when they hate them, curse them, blaspheme them, & persecute them. When they withstande them with theyr crafte, impugne them with their lyes, and vexe them with their vnkindnesse, as necessary it is they should doe. For if they haue troubled the head, they must vexe also the membres. If the housholder be called Belzebub, the housholde muste suffer the same, for better is the seruaunt then his Lord, nor the messenger, then he that sent him.

4 They shall also ouercome them, not with ỹ scriptures, but with their beggerly customs, cõstitutiõs, lawes, decrees, and traditions. They shall shall scourge them or disgarde them in their Synagoges. They shall delyuer them vp to Iustices, debites, and rulars, making them their bochers and slaues, so washing theyr owne holy handes from the sheading of innocentes bloud.

5 They shall kill them also by their counsell, to fulfil the measure of their

fathers, that all rightuous blonde may light vpon them which hath ben shed vpon earth. Yet shall they not hurte their soules, but thorowe fayth they shall haue victorie both ouer the and the diuill.

6 And their bodyes shall lye in the stretes of ỹ great citie. In this world shall their carkasses remayne, where as they haue rule and dominion. There shall they be iudged and condemned. At their pleasure shall it be to hange them, head them, or burne them. And though they lay no handes vpõ them for soyling their consecrate fingers, yet muste it be done by their ghostly counsell, and ordred also after their spirituall appointment. None other is it to lye in the stretes of their great citie, then after suche lawes as they haue practysed to bee brought vnto death.

7 For spiritually is their citie called. A glorious name vsurpe they as though they were none of the world. They will be called the holy church, good ghostly fathers, godly dyuines,

and

and ſpirituall men, not conſideryng of what ſpirite they are ſpirituall. They are thoſe into whome the vncleane ſpirit hath entred with vij. other ſpirites woꝛſe than hym ſelfe. With the ſpirite of falſhod, the ſpirit of witchcraft, the ſpirite of crueltie. And of theſe onely with ſuch lyke are they ſpirituall, & of no godly ſpirit as their fruites declareth. And therfoꝛe the ſpirit of God doth iudge here this great citie not to bée called Hieruſalem, but ſtinking Sodome, and moſt myſerable Egypt the pꝛophecies and other ſcriptures agrèing to ỹ ſame. Foꝛ loke what filthineſſe and abhomination was in Sodom, what Idolatrie and diuiliſhneſſe was in Egipt, ỹ ſame is now reigning in this painted ſpiritualtie, & is accompted theyꝛ great holineſſe.

8 Among this conſecrate multitude oꝛ ſmered ſoꝛt is Chꝛiſt yet crucified, as he was among the Iewes which knewe hym not, and yet boaſted them ſelues outwardly foꝛ the pecu-

liar chosen people of God. Not only is Christ amonge them persecuted, scourged, punyshed, & put vnto death in his members, but also he is proued of thē an vnsufficient Sauiour without their dayly doings. Their masses must be satisfactorie sacrifices, profyting both the quicke and the deade. And that muste men beleeue vnder payne of death and dampnatiō. Thus crucifie they Christ again, and make a mocke of hym as witnessed Paule, and yet doe they call him their Lord, not vnlyke to ỹ tormentours, which crowned him with thorne, and saluted him with Aue rex Iudeorum.

THE TEXT.

1 And some of the people, and kinreds, and tongues, and of the nations, 2. shall see their bodies iij. dayes and an half, 3. & shall not suffer theyr bodyes to be put in graues. 4. And they that dwel vpon the earth, 5. shal reioyce ouer them and be glad, 6. and shall send giftes one to an other, 7. for these two Prophetes vexed them that dwelte on the earth.

The

The Paraphraſe.

1 And as they lye thus dead in the ſtreetes, or are contempned as hereſikes, and diſpiſed as wicked doers, ſome of ỹ people peruerted by theſe enmies, ſome of the kinreds or ſects of diuiſion, ſome of ỹ tonges or blaſphemeus bablers, and ſome of the nacions of all wicked workers ſhall beholde their bodyes thꝛee dayes and an halfe.

2 They ſhall from all ages abhorre them, hate them, reuyle them, and ſpightfully repoꝛt them. In their cronicles ſhal they wꝛyte them foꝛ ſeducers of the people, and in their ſtories regeſter them foꝛ dammable heretikes. Foꝛ the iij. dayes and an halfe diuided into vij. values, betokeneth the vij. ages of the churche wherein they haue and ſhal ſtill both perſecute and blaſpheme.

3 And theſe wicked ſoꝛtes of people, kinreds, tonges, and nacions, or falſe Juſtices, pꝛieſtes, Lawyers, & religious ſhall not ſuffer their bo-

dies to be put in graues. But be these witnesses once iudged heretikes by the clargie, and so condempned by the laitie, eyther shall their bodies be resolued into ashes by fyre, or els cõsumed by the fowles of the ayre. Seldome shall ye sée a knowne heretike buried amõg them, but most cõmonly burned. Examples of this hath ben lately sœne here in England by Thomas Hitton. Thomas Bilney, John Frith, George Bainham, William Tindale, John Lambert, Robert Barnes, William Hierome, Thomas Garade, Richard Spenser, and in Partrick Hamilton of Scotlande, with many other more. And long afore our tyme in sir John old Castle, the Lorde Cobham, syr Roger Acon knighte, syr Reynold Peroke Bishop of Chichester, mayster John Ashton, syr William Thorpe, syr Willyam Sawtre, syr Richard With, sir John Bale, sir William Taylour, and syr Williã white, priests w̃ diuers other. The body of Formosus was first takẽ by by Steuẽ ỹ vj. bishop of Rome

and

and disgraded. After was it beheaded, mangled, & throwne into the floud of Tyber by Sergius the third. Saint Yerman after .xx. years from his buriall was taken vp & burned at Ferraria in Italy by Boniface the eight. The bones of mayster John Wyclieue were taken vp and burned, also the .xl. year after his death, as Walden witnesseth in his booke de Sacramentalibus. Li. ix. Capi. xxxix. So was of late yeares in Worcester dyoces ỳ body of maister Willia Trace esquier, & in Londō ỳ body of Richard Yonne merchaũt tailour. Moreouer John Colet deane of Poules in Londō also was not far from ỳ same forreading of Pauls Epistls by his life, had not other waightie matters been in the way. Such heretikes shall not rest in their citie, they shal not be buried among them. They shall not be shrined, cannonised, nor allowed for Saincts, for they builded no monasteries, they set vp no chaunteries, they subdued no Princes, nor yet dyed for the liberties of holy churche. They

ſtood not in defence that prieſtes doing Idolatrie, theft, murther, witchcrafte, whoredome, buggerie, with other abhominations ſhould remaine vnpunyſhed. But rather to the contrarie and that they ſhould worſhip but one God, liue by their labours, take wyues of their owne, and learn nothing but Gods lawes.

4 And they that dwell vpon the earth (ſayeth the Lord) or haue their felicitie here with the riche glutton, ſhal reioyce ouer them and be glad.

5 They ſhall clappe theyr handes when they ſee godlye witneſſes bee brought out of the way, They ſhall common, ryote and banket, hauyng among them ſelues ioy without meaſure that the heretikes bee gone, ſo hatefull is the light to their eyes, and the veritie to theyr wicked hartes.

6 And they ſhall ſende giftes or preſentes one to an other for gladneſſe, as for example. My Lord byſhop hath had a ſum of monye of the prieſtes for doing his part ſo wel. My

Lord

Abbot and maister doctour haue had phesandes, plouers, and partriches, pigges, geese, and capons, for disputing their matters so valyauntly. Maister parson hath ben commended for scoldinge, and set Saunder smell smock our parish priest for bearynge false witnesse. Maister Fryer hath had a trentall, and father Lymitour a bushell of malt, or a cheese for playing the knaues also, and hardly my L. de chiefe iustice hath not bene without his rewarde, nor yet maister Chauncelour, neither maister scribe. What made T. Woze for his tyme with so prodigious tirannie to persecute the truth, and since, Godsalue of Norwiche. Martō of Bongay Yales & Baker of Kent, w such other lyke? but Aury sacra fames, as Virgil doth call it. Thus do they laugh and tryumph when they haue wrought mischiefe, and much it delighteth them when they haue done vngodlye thinges.

7 For these two Prophetes (sayth

the Lorde) vexed them that dwell on the earth. A great trouble it is to them to haue their faults seene, a sore vexation to haue their crafts known, and an exceedinge displeasure to be put from their pleasaunt Euphrates by the preaching of such busye heretickes. Much was Herode offended with Iohn, the byshops with Christ, the prelats and religious with Paul, & a sore griefe it was to their harts, when they were rebuked their vices.

THE TEXT.

1 And after three dayes and an halfe. 2. The spirit of lyfe from God, entred into thē. 3. And they stoode vp vppon their feete. 4. And great feare came vppon them whiche sawv them. 5. And they hearde a great voyce from heauen, saying vnto thē come vp hether. 6. And they assended vp into heauen in a cloude. 7. And their enimies sawve thē. 8. And the same houre vvas there a great earthquake. 9 And the tenth part of the cytie fell. 10. And in the earthquake vvere slayne names of men, seauen thousande. 11. And the remnant were feared. 12. And gaue glory to God of heauen. 13. The seconde wo is past. 14. And beholde the thirde wo wyll come anone.

The

The Paraphrase.

1 And after thrée dayes and an half (sayth saint John) dyd the spirit of lyfe by ỹ power of God enter into them. In the midest of their ioy and triumph when they thinke thẽselues well quieted, the heryticks thus taken awaye, an other storme falleth vpon them much worse then the other. Many more ariseth out of their ashes to their confusion & to the chosens comfort. And the same witnesses they are againe, geuing the same testimonie, though they be not the same persons.

2 The same lyuinge spirit haue they, confessing the same verity, that had the other. No long time can christes congregatiõ be without faithful testes, he promysing to be with them to the ende of the world.

3 These witnesses stood vp, vpon their fæte. In the time full past is this spoken for the certenty of ỹ thing

though

though much of it be to come. For so certen is it as it were al finished, an earnest stomack shall they haue, and with much bouldnes shal they speak. The righteous shall stande by (sayth the boke of wisdome) in great feruentnesse of spirit against them that hath extreamely handled them, and taken away their labours, persecuted them, & blemished their doctrine. 4 And great feare came vpon them which saw them. When the Antichrists see they cannot preuayle, much are they inwardly anguished, vexed, and tormented. Then doubte they their fall, than feare they their vtter destruction. They tremble and quake when they see their lawes will no longer stand, nor their insurrections no longer help them, lokyng for a terrible day. With horrible feare shall they wonder (saith the aforsaid boke of wisdome) at the commings of the sodayne health, groninge for sorowe, and mourninge for very anguish of minde, and sayinge within themselues, These be they whom we

some-

sometime had in derision. Unwisely, we thought their lines to be madnes, and their endes to be without honour. And now they are reckoned among ỹ children of god & their porciõ is among ỹ Saincts. Therfore haue we erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs. We haue weryed our selues, in the pathes of wickednesse but the waye of the liuinge Lorde haue we not knowen.

5 And they harde a great voyce from heauen, saying vnto thẽ. Come vp hether. The Antichrist shall heare this noyse, they shall know them to be in the fauour of god, and great heuines it shal be vnto them. For this voyce is the frée electiõ of god according vnto grace & not after mans deseruing. And it cõmeth frõ heauen as doth all other good gifts, from the father of light. It calleth vp them that afore walked sõwhat after the flesh, and durst not for feare of punishment witnesse the verytie. It commaundeth them to arise vnto God, to be more

more perfect, more spirituall, more godly, and to haue their conuersation in heauen. They attende vnto the voice, they obey it, and do after it. For it folowеth.

6 And they ascended vp into heauen in a cloude. By the power of God they are taken vp. From worldly affects are they chãged to the pure loue of God, and from carnall prudence to the wisdome of the spirite. In a cloude are they rapt. Compassed are they with this flesche, the ill desires taken from them. Euery where resemble they Christe, and are dayly better and better. They cease not of their progresse, no payne can seperate them frõ ẏ loue of Christ, til they perfectly come to ẏ sight of the God of Gods in the supercelestiall Sion.

7 And their enimies saw them. The Antichrists knoweth ẏ they are gods seruants, the hipocrits perceiue they haue heauenly knowledge, yea, many times thei so report them both in their wordes and writinges. In many of their Chronicles they affirme,

arme, ỹ Berẽgarius, Johannes Scotus the elder, John wicleue, John Hulle. Hierom of Prage. Thomas Thedonensis a white fryer of Brytaine burned in Rome, Hieronimus Sauonarola a black fryer burned in Florence, and diuers other more were men of most excellent wits, of most high learninge, of most godly conuersation, of a most perfit lyfe, feruent, constant, and vnmoueable in ỹ tyme of their death. Bylney, Baynhã, Beyfeld, Frith, Tindale, Barnes, and other, are yet reported (yea of some which to this houre hateth their opinions) to haue dyed charytably and godly. Yet beleeue they neuer ỹ better, thei come neuer the sooner to god. Their malice hath so blinded them, and ỹ cloud of ignorance so darkned their knowledg, ỹ still they blasphem and most cruelly persecute.

8 And in ỹ same houre (saith S. Jhon) there hapened a great earthquake. A terrible contradiction ariseth euer from the carnall synagoge, & from among the earthly minded hypocrits, when

When the veritie is taught as it was afore time in Christ, and in his Apostels, sepcially in Paul, and now of late dayes in many other pore preachers. When new witnesses arise, then wax they more mad, fierce and fell, then they were afore. Then imprison they, then punishe they, then make they actes and commaunde in payne of death no more to speake in that name. Yet do they rather lose than win, fall then ryse, disprophet, then profite.

9 For the tenth parte of the city fell to the grounde. Their buildinge vpon sand will in no case endure. That God hath not planted must vp by the rootes. Their holy whorysche church (which is here called Sodom and Egipt) is ruinously decated, their monasteries of monkes, their houses of friers, their coleges of idle priests, with theyr Nuns, Chanons, & chantryes in many places are downe. Tythes are not as they haue bene, nor Trentals, nor other deuocions. Images are not sought, nor pardons

in

confession. The people inclineth to new learning, and goeth from their olde beleeue of holy church. They ỹ were mõks, prests, & friers are now become gospell teachers. Such as afore were dead, standeth vp now against them boldely. This fallen part is heare the tenth, for it is the Lords by the law. It is the same shæpe that afore was losse, and nowe is brought to Christes folde. These were called away from thence by the witnesses, the other stande yet styll, and are euery daye worse and worse,

10. In the earthquake were slaine names of men, to the number of seuẽ thousãd. An innumerable multitude hath ben sent out of the way by these Antichristes in their fury, but yet nothinge haue they slayne but their names. Onely haue they hurt their bodyes, vpon their soules haue they had no power, no more than had Sathan vpon the soule of Job. Yet haue their not names perished before god, for of him are they writen in ỹ bokes

of lyfe. In no case are the wicked of the godly here put to death, though some do so vnderstand it, but rather of the wicked the godlie. For they neuer retaile their wronges, but rather pray for their enimies.

11 And the remnaunt or residue were feared (saith saint John) and gaue glory to God of heauen. Of such as were left in their earthquakes or terrible persecutions, some remayned in pryson: Some were beggered, some were exiled, some fled, some lost their estimacion and friends, and yet gaue prayse vnto God.

12 In all their aduersities they glorified the name of their heauenly father, and Lorde. Thus haue we here what is done already, and what is it to come vnder this first trompet blowyng (where vnder we are now) which al belongeth to the second wo.

13 And these thinges once accomplished the second woe wyll be past. And then loke by and by for the third woe, for it wyll folow anone after

after without faile, yea, so sone as this second woe is done.

14 In the later age of all shall this third woe raigne, such time as Gog and Magog most extremly shall rage. And the vniuersall iudgement shall finishe that woe, as heere after more euidently wyll appeare. But consider ỹ these woes are to the infideles. The faithfull feareth them not, but receiuinge the worde in a pure hart they bringe forth fruite in pacient sufferaunce.

The xij. Chapter.

NOw foloweth, in order the seuẽth trumpet blowinge of the pure declaration of Christes ioyfull tydynges for the laste age of the Church vnder the seuenth seale openynge, with the wounders and marueyles that there after ensueth.

THE TEXT.

1 And the seuenth Aungell blew. 2. And there were made great voyces in heauen. 3. Saying. The kindomes of this worlde are our Lordes and his Christes. 4. And he shall rayne for euermore. 5. And the xxiiii. elders vvhich sate before God on their seates, 6. Fell vpon their faces, and worshipped God, saying, 7. We geue thee thankes, Lorde God almighty, whiche art and waste, and art to come. 8. For thou hast receiued thy greate might, and hast raigned. 9. And the nations were angry. 10. And thy wrath is to come. 11. And the time of the dead that they should be iudged. 12. And that thou shouldest geue rewarde vnto thy seruantes the Prophets and sayntes 13. And to them that feare thy name, small and great. 14. And shouldest distroy them which destroyc the earth.

The Paraphrase.

1 And the seauenth Angel blewe (sayeth Saint John.)

The

The seuenth sort of sincere preachers shall vtter their message according to the will of God, they shall declare his pleasure as he hath appointed them. For though it be spoken heare as past and done, for the certentie of the thing, yet is it not fulfilled in effecte.

The word of God was without beginning, and his promyse euerlasting, yet is it not all perfourmed in his creatures but many things are yet to come.

2 After this blaste of the Angell were made great voyces in heauen. Many (the congregation or kingdom of God his Gospell once purely publyshed by the preachers) shall speake godly thinges to the edification of other. The simple poore weaklings, idotes, and infants shall vtter ỹ hydden wisdome of god to the confusion of the great wise men, and sage seniours of this world. Yea, the stones in the streat, the outcastes of the world, the forsaken people, shall wonderfully prayse the Lord.

3 And these shal be their sayinge, when they shall see the Antichristes cõfused and not able to speake again. The kingdomes of this worlde, that were somtime wicked, cruel, and vnfaithfull, are now become the Lords, and his Christes, of his onely grace and gentlenesse. Now fall they to the worde that afore thought it foolishenesse. Now cleaue they to the trueth that somtime did abhorre it. Now haue they in hand the Gospel, y afore dyd persecute it as seditious learning and heresy.

4 And in this congregation shal he raigne euermore. Continually is he with them, that in faith retaineth hys verytie. All this shall they vtter with no small reioyce. For doubtles after the seauenth seale opening, and the gospell preaching, then a peaceable time shall be, and figured it is by the halfe houre spoken of afore. For it shal not continue to the ende. Long may not the church of Christ be vnpersecuted. But yet this peace for the time shal[illegible] not onely be an inward

ward peace in the conſciences (as is alwayes among the faithful) but an outward quiet alſo, or a ſeaſon from perſecution abroade.

5 And the xxiiij. elders (ſaith S. Iohn) of the great number of ſaints departed, whiche ſitteth before God on their ſeats, or reſteth in his ſweet peace, in ſuch graces of the ſpirit as he gaue them by their lyke time, as charite, ſtedfaſtneſſe, loue, ioy, peace, mækeneſſe, righteouſneſſe, and ſuch other lyke, fell downe flat vpon their faces.

6 Moſt humblye haue they euer ſubmitted themſelues, referryng vnto god the father the benifite of their creation, and vnto Ieſus Chriſt hys ſonne the frée gyft of their redemption. Yea, ſpecially at this time, being vnder the Autler of God, & knowyng by hys méere goodneſſe the number of their bréthē ſhortly to be fulfilled, and them ſelues wt thē to be at a gloryous liberty, after their goſtly ſorte they laud hym ſaying.

7 From the verye depth of our spirituall hartes, we render vnto thée most hygh thankes Lorde god almighty, eternall Father, sonne and holy ghost, which art one essenciall God, and wast without beginninge, and shalt be without ending.

8 For thou hast taken vpon thée thy great might. Now haste thou shewed thy wonderful power. Euer hast thou raygned among thy people, but neuer so graciously, so plentuously, and so gloryously for our behoue.

9 The Heathen euermore were angry when thy truth appered. Mad were the wicked Antichristes when thy glory shyned, and their pride diminished. They freted for anger, they swelled for wodnesse, yea, they slew thy seruauntes and burned vp thy people.

10 But now is thy wrath towards them. Now wil thy anger breake out, now wyll thy vengaunce appeare. Now shall thy terrible iudgement without mercy be declared frō heaue

vpon

vpon all vngodlineſſe of thoſe cruell enimyes that withholde thy trueth in vnrighteouſneſſe.

11 Now ſhortly enſueth the time of the dead, wherein they ſhall bée iudged ſome to ioye, ſome to beauineſſe, ſome to glorie, ſome to payne.

12 Now approcheth the glad ſeaſon wherein thou haſte appoynted to reward the true ſeruauntes, the Prophets, & the faithfull beléeuers, made Saynctes by the onely death of thy ſonne, and all them that yet feareth thy name, with eternall felicitie.

13 None wilt thou ſeclude from this thy liberall gwdneſſe, for no weakeneſſe nor pouertie. But ſo well the ſmall as the great, the lowe as the high, the poore as the rich, the ſicke as the whole, the vnlearned as learned ſhall taſt of thy ineſtimable clérneſſe.

14 Onely ſhalte thou diſtroye them that diſtroyed the earth, compellyng both it and all that therein is, not to ſerue thée their heauenly creator, but their owne ſtinking deſires, luſtes,

and corrupt affections, thy glorie not once esteemed nor regarded. Herein may we coniecture, that the seuenth seale once opened and the vij. trumpet blowen, the last iudgemēt day is not farre of. Blessed is he that watcheth for the Lordes comming.

THE TEXT.

1 And the temple of God was opened in heauē, 2. and there was seene in his temple, the Arke of his Testament. 3. And there followed lightnings, and voyces, and thunderinges, and earthquake, 4. and muche hayle.

The

The Paraphrase.

1 And the Temple of God (sayeth S. John) was opened in heauen. Euident will the godly and spirituall estate of ỹ true christian church seeme in those dayes, the Gospell sincerely preached. In faith shal mẽ seeke their liuing father, & not in dead Images, nor other corruptible things. In spyrite and veritie shall they worship him, and not in dumme ceremonyes, nor outward shadowes. Speared is Gods temple, whẽ his true worshipping is hid. And opened it is agayne, when ỹ is clearly seene. Till Christes comming in the flesh nothing thereof appeared. With the key of Dauid opened he ỹ misteries therof. Wherby thorow fayth the conuersation of many is now & hath bene euer since in heauen.

2 This temple thus open, anon the Arke of Gods holy Testament was seene therin. Christ sheweth him self in his owne colours, when the Gospell is truly receyued, which is that

Arke,

Arke, wherin all the riches of Gods couenauntes and the precious treasure of his promyse is reposed to mans behoue. And specially those by whom we are reconciled and saued. By hym are we onely brought to Gods fauor again, and graciously redeemed. Yea, all the sort of vs haue receiued of hys aboundant & ouerflowyng fulnesse. The sight of this Ark in this temple is none other, thē a cléere knowledge of him in his congregation. So ofte are his misteryes euydent, as thys temple is opened. So many tymes are they knowne as his word is truly taught.

3 And no smal fruit is to be thought to come thereof. For there followed lightnings, voyces, thunderings, and earthquakes, Diuers respectes hath the veritie of God, accordyng to dyuers audiēces. In maner of lightning it moueth some making of earth, heauen, and of sinners godly people. A sound or a noyse onely it is to some men, not regarding the fruites thereof. To some it is an occasion of an-

ger,

ger, spight, and madnesse, & to some open blasphemie against the holie ghost. For what els doeth the clergy, maliciously withstanding it, but wilfully worke against knowledge? And what doth the indiscrete laite, blinded by them, but babble they wot not what?

4 And a great hayle also followed, which betokeneth the vehement and sharpe iudgements of God towardes such enimies of his veritie. The most terrible tempests of his Ire abydeth them. The Lord shall breake into the lande (sayeth the Prophet Esay) lyke a sore tempest of haile that breaketh downe strong holdes or castles. And the proude crowne of the drunken Ephraemites shall be troden vnder foote. Not only is the last age appointed to these thunderings, and earthquakes, but they began also so sone as Christ appeared in the flesshe. No sooner was the young babe borne, but Herode for madnesse sought to slea him in his verie infancie. The Pharises & Scribes, the bishops, priestes

and

and Lawyers swelled at hys preaching, & neuer left till they had slaine him. And this rule with the prelates and hipocrites hath continued euer since, & stil shall doe til the latter day. Onely is there and shall be a moderation, that some time it is not so extreme as at some. For if it were alwayes alike, there should none be left.

THE TEXT.

1 And there appeared a great wonder in heauen. 2. A woman clothed vvith the Sun, 3. and the Moone vnder hyr feete, 4. and vpon hir head, a crovvne of xii. starres. 5. And shee vvas vvith chylde, 6. and cryed, trauelyng in byrth, 7. And payned, readie to be deliuered.

The Paraphrase.

1 And there appeared (saith Saint John) a great token in heauen. For no wonder is this token heere to be taken, as in other places of the scripture, but for a type or figure, containing vnder misterie great things.

2 A wo-

3 A woman was seene clothed with the sonne, yea of Iohn. For to Gods onely electes is the veritie shewed to auauntage. Not Marie Christes mother is this womã, though many hath so fantasied in their commentaryes. But it is the true christian churche of whome Marye is a moste notable member.

3 This woman the church (as Salomõs canticles specifie) is fair, louely, pleasaunt, swet, holsome, delectable, vndefiled as the Mone, excelent in clearnesse as the sunne, and glorious as an armie of men with theyr banners and streamers. This woman is bewtifully decked with ỹ shining sunne of righteousnesse. None is of hir that hath not don on Iesus Christ, being rebed in their hartes by faith. They are not hir childrẽ ỹ persecute gods word, no more thã was Annas and Caiphas, Ioannes and Alexander.

4 This woman seemed to have the mone vnder hir feete. To the church or congregation of God are all other creatures

creatures subiecte. All mouable things hath the Lorde subdued vnto hir. Shee is the right heire and inheritor of thē through Christ, they wt hir to be deliuered from the bondage of corruption, and to serue in libertie.

4 Vpon hir head was also a crowne of twelue starres, which betokeneth not onely the twelue Apostles declaring the glorie of Christes kingdome immediatly after his death, but all other godly ministers of the word also, which haue don ẏ same euer since. Onely reygneth the true Christian churche by the worde of God, by the sincere scriptures, by the doctrine of the Apostles, and neyther superstitions nor ceremonies, neither by counselles or customes, by doctours, nor fathers, by miters nor rochetes, by tippets, nor hoods, by shauē crownes, nor side gowns, by crosses nor copes, by belles nor torches, by shrines, nor gilte Images, nor yet by xij. couples in a liuerie with golden chaines and garded coates. Hir bewtie consisteth onely in faith, and in the obseruation

on of Gods holy commaundements. Yir true ministers or preachers as very chosen starres, sheweth forth his glorie to the edification of other, and not their owne Pompe and magnificence.

5 And shée was as is the woman with chylde. Shée cryed traueyling in byrth, and was payned as one readie to be deliuered. With Christ is the church bigge, whē hir members are in full faith. In the harte is he euermore conceiued, & deliuered forth suche time as he is declared vnto other. For this cause Christ called them his mother which had faith, and therevpon did the will of his father. Of faith in the first promise ý Christ should distroy the serpent, was shée first conceiued in Adam and Eua, and so grewe forth in righteous Abell, in Seth, Enos, Enoche, Noe, Sem, Thare, Melchisedech, Abraham, and Loth. And as ý promises wared strōger (as in Abraham, Moyses, Dauid, and the Prophets) and the people of God more in number, so wared ý wo-

man bigger & bigger, til ỹ fulnesse of hir time was come ỹ she shuld be deliuered. Which was suche tyme as Christ appeared to the world, taught and was cõuersaunt here among mẽ.

And this course hath shée kept euer since, & shall doe to ỹ latter day in the ỹ beleeue. Thus hath shée had Christ in hir wombe since the beginning.

6 And being full of hys heauenly spirit, shée hath cryed in ỹ Patriarks, and Prophetes, in the Apostles and faithfull ministers, as one trauelling in byrth. Hyr crye was the mightie and stronge declaration of Christes doctrine, the feruent zeale & desire of the glorie of God, & of all mens health in Christ. Shée trauileth euer more & newlyke as did Paule, tyll Christ be fashioned in hir christian mẽbers. With all hyr strength shée laboureth that the promised sæde may encrease in the faith of all men.

7 Fynally, shée is payned with labours, dolors, blasphemies, troubles, and terrible persecutions, and neuer is deliuered without them: Neuer

is Christ earnestly receyued, til some of hir members doeth suffer. The cõstant spirite & inuincible standyng by the trueth in them, hath conuerted many.

And lyke as the payned woman in all hir agonies, is muche comforted by the hope of a childe, so are Gods faithfull witnesses trustyng that by their patient and glad sufferaunce, Christ should bee receyued & rightly fashioned in many. Yea, this causeth them to reioyce in all aduersitie, and litle to estéeme their paines.

THE TEXT.

1 And there appeared an other vvonder in heauen, 2. for behold a greater red Dragon, 3. hauyng seuen heades, 4. and ten horns, 5. and seuen crovvns vpon his head, 6. and his tayle drue the third parte of the starres, 7. and cast them to the earth.

The Paraphrase.

1 After this (sayeth Saint Iohn) appeared in heauen an other token or

meruaile all dyuers from the fyrſt. The true church (which is gods kingdome) was neuer yet without contradiction, nor without the craftie aſſaultes of enimies. Adam was not ſo ſone created, but he was immediately aſſaulted of Sathan. Chriſt entered not ſo ſone the worlde, but hee was by and by perſecuted. The diuill goeth about lyke a roaring Lyon, ſeeking whom he may deuoure.

2 For behold there was ſeene a great red Dragon, betokening the ſaide diuill, with his whole retinue, full of deceite, crafte, mallice, poyſon, pryde, and fiercenesſe, to enforce the powre weaklings to conſent vnto his falſehood. All red his bodie ſeemed, in token that they which are of hym, are all full of crueltie, ſpight, & bloude ſheading, afflicting the conſtant beleeuers for withſtanding hys aſſaultes. Seldom is he out of the earth, as wineſeth Job, but commonly in the company of men, impugnyng the faythfull. And no power is able to matche him, vnleſſe it commeth from aboue.

3 The sayd Dragon had vij. heads, signifying all the craftie wyles, and subtile suggestions, that he hath practised and vsed against Christ and hys word vnder all ỹ vij. seales opening, and the vij. trumpettes blowing. Verie easie it is to coniecture what maner of heades they were, marking other places of the scripture. A serpẽts head should seeme to be the first, considering that in the Serpent he deceyued our first parents with hys venymed craftes. This head so maliciously poysoned man, that God repented him of his creation, and distroied hys whole kinde in the floud. viij. persõs only reserued. After the floud had he the head of a calfe for the seconde, in signification of the shamefull Idolatrie, and wicked worshippyng that then begon in Nemroth, and so continued in the Heathen. The third was the head of a Lyon, full of pryde and oppression, expressed first in the cruell reigne of the Assirians & Caldeanes, and after in the proude Bishoppes and priestes. The fourth, was a

1.

2.

3.

4.

Beares head, full of rauine and cruelnesse, betokenig the fierce kingdom of Medes and Persianes. Cõsequẽtly, his fift head was lyke a Leopards head of many colours, full of fickleneſſe and chaungeableneſſe. And that was the vncõſtant raign of ỹ Greeks. 6. His firt was the head of a beaſt, farre vnlyke all other beaſtes, which ſignifieth the kingdome of the Romans, with their monſtrous lawes moꝛe then nœdeth. 7. The ſeuenth is not vnlyke to a mans heade, including all carnall wiſedome, with all diuilyſhe polices & craftes, & this is ỹ very papacie here in Europa, which is ỹ generall Antichriſt of all ỹ whole woꝛld almoſt, which hath alreadie ſubdued and diſtroyed the Empyꝛe of Rome. Foꝛ he is called the Apoſtata & man of ſinne. By this only head, is ỹ Dragon named ỹ enuious mã. The whole bodie folowth ỹ heads. As the diuill is malicious, wicked, fierce, cruel, tyrannicall, falſe, execrable, and deceitfull, ſo are all his mẽbers. In ỹ pꝛuidẽce of ỹ fleſh after him they walk in Idolatrie, hipocriſie, & all other filthineſſe.

nesse. And like as afore Christes coming, these heads were in ỹ serpēt, in the golden calues, in ỹ kingdome of Babilon, in Nemroth, in Pharao, in Antiochus, & in ỹ Pharisies & scribes, bishops, Lawyers, & priestes, so haue they bene since his time vnder ỹ vij. seales opening, and the vij. trumpets blowing, after the same sort. Vnder the first, he had a serpēts head in the Iewes, most maliciously and subtilly withstanding Christ & his Apostles, pretēding ỹ zeale of God & his lawes. 1.
Vnder ỹ second, he had a calues head in ỹ Idolators, which slew ỹ constant witnesses of Christes veritie. 2.
Vnder the third, ỹ head of a proude Lyon in the bold rable of heretiks, presuming against gods word to affirm vngodly things. 3.
Vnder ỹ fourth, the head of a Beare, in ỹ grædy multitude of holy hipocrites & spirituall Antichristes, which haue rauished vp ỹ substāce of this world, vsurping ỹ empire of the same. For then begone the papacie with Mahomets mischief. 4.
Vnder the fift the head of a Leopard, in ỹ diuersitie of pestilent sectes or erecrable 5.

locustes, of whome euerie one reioy-
ceth in his owne colour and inuenti-
on. For then dyd they sore increase.
6 Under the first, the head of a beast vn-
lyke to all other, in the tyrannie of
wicked gouernours blynded and per-
swaded by the prestes to slea Gods
seruaunts for the vpholding of their
stinking generation. For then was
and is yet done much murther, vpon
such as confesse the truth. Under the
7 seuenth or last seale opening, shal he
haue yet still the heade of a man, in
fleshly polices & falshode of the Pope
and his prelates, in the doctours and
prestes till God vtterly shall distroy
them with the breath of his mouth.
4 The said dragō had also x. horns or
al subtil waies wherwith to impugn
the fæble weake nature of man, or
to prouoke him euer more to rebell
against gods commaundements.
5 Upō his vij. heads he had vij. crownes
signifying therby ỹ both he & his me-
bers hath not only possessed ỹ afore
named vices, but also they haue ouer
the world raigned in them, and yet
doe

doe to this day. In pride, falshod, malice, craft, cruelty, wickednesse, & all other mischies triumph they yet.

6 And his tayle drewe towardes hym the third part of the starres, and in conclusion threwe them downe to the earth. By worldly promocions, lucre, favour, and other flattering fantasies, hath he tangled many learned men, and plucked them cleane from Christes true Churche, and from the lyfe of the Gospell, so provokinge them, wholy to geue themselues to the study of erronius doctrine and lying prophesies, to seduce the worldly multytude and kepe them in perpetuall blindnesse.

7 So that they are now cast into the earth. They are become all carnall, fylthy and vngodly in all theyr wisdome, study, and workes, in all theyr counsels, preachinges, and teachynges. Now are they the wicked Apostelles of Sathan, no longer may they shine in the firmament.

THE TEXT.

1 And the Dragon ſtoode before the woma which vvas ready to be delyuered .2. for to deuoure her child as ſoone as it vvere borne 3. & ſhe brought forth a manchild. 4 vvhich ſhould rule all nacions vvith a rod of Iron. 5 And her ſonne vvas taken vp vnto God, and to his ſeate .6. And the vvoman fled into the vvildernes. 7. Where ſhe had a place prepared of God, 8. That they ſhoulde feede her there .9. A thouſande, tvvo hundred, and threeſcore dayes.

The Paraphraſe.

1 Before the aforeſayde trauailyng woman ſtode this Dragon, redy to deuoure her childe, ſo ſone as it were borne. Euermore is the deuill waiting his pray, where as the Goſpell is ſincerely taught, leaſt any thereby ſhould become the children of God.

2 He ſeeketh all crafts, polyces, & ingins, to take the word from the hart, leaſt they beleeuing it ſhuld be ſaued. Thus ſought he to deuoure chriſt after the letter, appoynting Herode to ſlea him ſoone after his birth. And when he ſee that way wold not take, yet left he not of till the Iewes had

ſlayne

slayne hym. Not thus yet satisfied, he labored by ỹ bishops to extinguish the faith of his resurrection, least ỹ shuld profit vnto lyfe. Moreouer where as the Apostles and other godly men, haue geuen Christ vnto other in maner as they receued him, he hath left no cautels vnsought by his malignant members, euer since to depriue Gods people thereof.

3 Such a man child (saieth S. John) brought this woman forth, as wt̄ an yron rod should rule all nations. Neuer is ỹ true church idle, but conceiueth christ at ỹ gospel preching, retaineth him in faith & brīgeth him forth in teaching other ỹ same. No woman child is he, impotent, weake & fœble, but a manchilde, bringing wt̄ him alwaies a stronge, mighty & inuincible spirit, wher as he is vnfainedly receued. For he is the mighty Lorde that is valiaunt in battaile.

4 With the yron wand of his word inuincible shal he gouerne his meeke spirited flock, ỹ none other lawes shal they require, with the same also shal he subdue all powers which are not

of

of hym, and driue them downe to the bottom of hell. For by faith onely in him is ỹ victory gotten ouer ỹ world.

5 This childe was also taken vp to God and vnto his throne. Where as the deuill thought to deuoure hym, and to wrap hym vp for euer vnder death, he put hym beside his purpose. Victoryously he arose vp from death to lyfe, he ascended vnto heauen, and now sitteth vpon the right hande of God the father almightye. And where as he is nowe, there shall hys faithfull followers, and ministers be hereafter, for ỹ is his, is also theirs, birth, lyfe, death, resurrection and ascention.

6 The woman fled after this into the wylderneſſe. What els doth the iuſt people of God? but flye the contagiousnes, vanytie, tumult, fornication, idolatry, and filthynes of thys world? sækyng God in the solytarie harte, and not in outwarde fantasies. I got me away farre of (sayeth Dauid) and remayned in the deserte, monkes, nunnes, chanons, and fry-

ers

ers, hath fled into monasteris, couẽtes, and houses, but nothinge after this sort. For in all voluptuous pleasures haue they there liued. The vnfained solytary man after Yieremy, continueth peaceably with himselfe, and hath his hart aboue.

7 In the sayde wilderneſſe had ſhe a place prepared of God. Which is none other but Gods protection, defence, and sauegard promysed in the scriptures. That the Lorde shoulde preserue vs as he dyd his chosen people of Israell, when he went before them in a cloude vpon the day, and in the night in a piller of fyre. Dauid boasted himselfe that God was hys refuge, and that he dwelled vnder the defence and shadow of the highest. So longe as the Lorde is my gouernour (sayth he) I can want nothing. He fedeth me, he sustaineth me I doubt no daunger, for he is wyth me. His staffe stayeth me, hys worde and promise is my whole comfort.

8 And there will the Lorde feede hir sayeth S. John) for the space of a thou-

thousand two hundred and threescore dayes. None other are fed with the scriptures and promises of God, (which is the bread of children not to be geuen to dogs) but they which flyeth into the desert from the dragon, forsaking both heade and tayle, both suggestions and lawes, both customes and constitutions. For all are deuillish. None other escaped the plague of Sodome, but they whiche fled cleane from thence. Lots wyfe but loking back only towardes it agayne was turned into a salt stoane. 9 The numbred dayes here are none other but the afore written time of the two witnesses, the tyme of Helias preachinge, the time of Johns preachinge, the time of Christes preaching, or the time of the gospell preaching from Christes assencion to the latter ende of the world. That is ỹ very time of the fæding of his Church. And not open is this fæding here, but in secret in the wilder nes, among a sort vnknowne to the

worlde, hauinge the pouertie of the spirit, without hearing, anoynting, or hypocrits apparrell. And not onely hath the Lorde thus nourished hys people in this spirituall respecte, but also in body. When they haue bene greuously handled, spoyled of their gwdes, imprisoned, and exiled, graciously hath he releæued them, and prouided for them both solace and comforte at the handes of them whoim they neuer saw afore. So that the iust hath not felt himselfe forsaken, nor his children seeking bread.

THE TEXT.

1 And there was a great battayle in heauen: 2. Michaell and his Angels 3. Fought with the Dragon, and the Dragon fought and his Angels, 4. And preuayled not. 5. Neither was their place found any more in heauen. 6. And the great Dragon, that olde serpent, called the deuill and Sathanas 7. was cast out. 8. Which deceiued all the worlde. 9. And he was caste into the earth, and his Angelles were cast out with hym also.

The

The Paraphrase.

And there happened at that time (sayeth saint John) a great battayle in Heauen. In the Churche is euermore variaunce and strife wout ceasinge betwixt the spirite and the flesh, the good and the bad, the faithfull and the vnfaithfull. None other is this battayle but a very contradiction, a diuersity in sayth, study, opinion, wyll, and worke, aboute the lawes or commaundements of God, and also about the lawes and tradycions of men. This battaile is waighty in cause, multitude and continuance. The cause thereof is Christe, the Gospell, faith, rightuousnesse, mans health, Gods high honour, and such other lyke on the one partie. Upon the other party the cause is, error, hipocrisie, lyes, Idolatrye, auarice, pryde, cruelty, fylthynesse, with al such other. So great is the multitude, that none is founde out of it. None is there but are in this army.

Either

Eyther they are good or bad, faithfull or vnfaithfull, righteous or vnrighteous. The righteous are of the host of Michaell, the vnrighteous are vpon the dragons side. Continued hath this battayle from the firste beginninge, and so shall styll to the latter ende. Yea, though the dragon be bound or tyed vp vnder the seauenth seale opening, that he rage not then as he hath done afore. Yet shall the spirit of wickednes, and a mind todo mischief, raigne inwardly styl in his members, for Sathan can be but a Sathan, and a Diuill a Diuill.

2 Michaell and his Angels fought valyauntly with the dragon. Spirituall are they whiche hath done on Christ after the minde of Paule, and spirituall is their armoure. Their gyrding is verytie, their brest plate righteousnesse, their shielde a sure faith, their wepon the word of God, their helmet the hope of health, and for stedfastnesse of their feete, their shoinge the gospel. By interpretation is Michaell to say, who is as

God: or who is like vnto god: And he betokneth the constant minister & sincere teachers of the Gospell. The Angels of Michael are al they that in a sure faith cõfesseth the eternall magnificẽce of God, and that none is lyke vnto hym. Contrarywise the Dragons Angels are the hipocrits, lying prophets, and erronius teachers.

3 These fight with the Dragon, and the Dragon and his Angelles with them. For he that is not with Christe, is against hym. With the rtuous is Michael. For ministring spirits are ỹ Angels ordained for ỹ cõfort of thẽ which shall be saued. And cõmaunded they are to wait vpõ the faithfull, to preserue and defend thẽ. The wicked sort haue the Diuil and his chaplaines to fight for them, the rightuous haue Michael and his Angels. The wicked fighteth w̃ errours & lyes, the rightuous with the only verity of God.

4 As vengeable & as fierce as they are, yet preuaile they not, neither is their place found any more in heauẽ.

Faith

Faith hath the victory by the promise of god, though ỳ blinde world seeth it not. Ouercome ar ỳ wicked whē their enterprises taketh not, & clene ouerthrowne whē theyr beggery is contēned. And neuer is ỳ full victory gotten, no more thē it was in christ til ỳ tabernacle of this body be laid aside. At ỳ day is ỳ crown gottē whom the Lord hath layde vp for ỳ righteous. And lyke as there is dayly fighting, so is therin some, daily victory. Dayly ar ỳ angels of darknes ouerthrown, daily are they cast out of heauē, which is the true church. Daily are they cōdemned by the worde of God & iudged for rebels against the holy ghost, whose sin is neuer forgeuen.

¶ No place haue they any more wt ỳ chosen, no electiō, nor acceptation afore god. The more light they haue had & ỳ more they haue tasted of the truth now forsaking it, & rebelling against it wt ỳ diuill, ỳ farther they are frō god, & ỳ more nigh vnto dānation. Neuer beleeued he truely, that so had receiued the word. Let none think to

be saued, vnlesse he perseuereth to the ende.

6 And the great Dragon, or captayne of all the vnfaithfull sorte, that olde croked Serpent which deceiued Adam, & is called ỹ diuill or malycious accuser, yea, and also Sathan the most cruell aduersarye with all hys clyentes and spirituall adherentes, are certayne and sure to be cast out.

7 With the righteous they shall haue no porcion for all their glorious tytles. With the godly shall not their names be registred for all their holy vnccions. But with the prince of this worlde they shall be throwne forth.

8. For he by them, and they by him hath deceiued all the world, in lying tokens and wonders, and in the operation of errours, to the vtter dampnation of all them that consenteth to their wickednesse.

9 And he was cast into the earth, & his Angels also were casse out with him, which is not els but that they are reserued to eternall damnation.

For

For seruing the creature rather than the Lorde that made all, God hath forsaken them, and geuen them, ouer to theyr owne shamefull lustes. All grace and godnesse hath he taken from them, and in all darknesse hath he left them. Nothinge is now behinde but hell fyre, prepared for the diuill and hys Angelles. The church thus fyrste bringinge forth Christ among the Iewes, and so by their cruelty driuen out into the wild deserte of the Gentiles, hath bene there fedde of God in percecution euer since, and shall be styll tyll the tearme come out of the aforesayde thousande, two hundreth, and three score dayes, whose end is in ỹ Lords handes

THE TEXT.

1 And I heard a lowde voyce whiche said. 2. In heauen is now made saluation, and strength. 3. And the kingdome become our Gods. 4. And the power his Christes. 5. For he is cast downe which accused them before God day and night. 6. And they ouercame him by the blood of the Lambe.

7 And by the worde of their testimonie. 8, And they loued not their liues vnto the death. 9, Therefore reioice ye heauens, and ye that dvvell in them. 10. Wo to the inhabiters of the earth, and of the sea. 11. For the diuill is come dovvne vnto you. 12. Whiche hath great vvrath. 13. Because he knovveth that he hath but a short time.

The Paraphrase.

1 And I hard a mighty great voice (saith sainct Iohn) which is ỹ whole agremẽt of all the sacred scriptures. And the voice sayd thus vnto me.

2 Now is there in heauen saluation, in the church is the helth of soule now that the idolatry with other abhominatiõs is thrown forth, and she cleane deliuered from their beggery. Now appereth the power of ỹ Lord, that his Gospell is truely preached.

3 Now is it become our Gods kingdome, that theyr doctrine is not of men.

4 Now hath it the whole strength of his anointed. All Christs labours, merits, and deseruinges, his natiuitie, passion, resurrection, and ascencion, is

now

now hir owne good, Christes victory is theirs, his crown, his scepter, his seate and kingdome is theirs, yea, the possession of his fathers right hand is theirs.

5 For the enimy of our brethren is throwne downe, which cruelly accused them before god day and night. The aduersarye Sathen which quarelled before the Lorde against patient Job, and vexed hym sore in his substaunce and flesh, neuer ceasinge to this day to trouble the righteous with Antichristes and Tyrauntes, is now ouercome by the victory of faith, and his power greatly deminished in his members. Now is the kingdome of God increased, much people beig vnfainedli cõuerted vnto christ.

6 Conquered him they haue by no power of theyr owne, neyther merits nor works, but through ỹ inestimable strength whiche is in ỹ bloud of ỹ immaculate lamb Jesus Christ, & through ỹ inuicible word of his verity which they to ỹ world haue testified.

7 In the witnesse thereof haue they

constant-

constantly suffered, & through faith in them, haue they with him obtayned victorye ouer the worlde, sinne, hell, death, and the diuill. Not theyr owne bodyes haue they spared to wyn thys conquest.

8 But much more haue they loued Christ and his trueth than themselues, accounting it auantage to geue their liues for hym.

9 Therefore reioyce ye heauens, and al you that in them doth dwel. Ye Angels aboue ordeined for mans comforte, ye saintes departed from the miseries of this worlde, ye faithfull beléeuers remanyng in this life, and ye feruente fauourers of the Lordes verytie be glade that your brethren hath gotten the victory of the diuill and his Angels to the glory of Christ.

O But wo vnto ỹ wretched inhabitãts of ỹ earth, & of ỹ sea. No small danger is towards thẽ ỹ hath heard ỹ voice of ỹ Lord, & stil yet wil folow ỹ course of this world, no light peril hãgeth ouer their heads, ỹ are incõstãt,

fickle

fickle, & wauerin, giuing back wt euery blaſt for ỳ pleaſure of theyr fleſh.
11 Take hæde of it therefore, for vnto you that are ſuche, the diuill is come downe with his ſubtil ſnggeſtions and craftes, with his wyly cauteles and ingines. Among you doeth he remayne watchyng to haue hys pray, as he did among the children of Iſraell, when they were become vnfaithfull.
12 Tares will he ſow to diſtroy the good ſeed, for his wrath is great to ſee him ſelfe thus deiected, & his hate is exceæding beholding his kingdom decayed. Among you muſt he wreak his anger, for he can not harme the faithfull. Therowe his enuye came death firſt into the world. If ye will eſcape his ſnares, loke ye giue no place vnto him, but in fayth reſiſt him manfully.
13 He wareth now mad, & fretteth with him ſelfe. He myndeth to make hauoke and to doe much miſchief, bicauſe he knoweth ỳ his tyme is ſhort. No longe ſeaſon ſhall he haue from

henceforth to deceiue. The latter day he perceiueth not to be farre of wherin great torments, abydeth both hym and his. And ỹ maketh him so wode. That maketh hym so insaciably desirous to noye, not caring what spyght he worketh against God. And no wicked will leaueth he vnsought, to perfourme his cruell intent. Woe vnto them therefore that in these dayes taketh no hede. Woe vnto them that slumbreth in wanton pleasures, when most daunger is, and the diuill moste busie, not attending to the call & warnyng of God.

THE TEXT.

1 And when the Dragon saw that he was cast vnto the earth, 2. hee pursued the woman, which brought forth the man child, 3. And to the woman were giuen ij. winges of a great Egle, 4 that shee might flye into the wildernesse, 5. into hir place, where shee is norished for a tyme, tymes, and halfe a time, 6. from the presence of the Serpent. 7. And the Dragon cast out of his mouth vvater after the vvoman, as it had bene a ryuer, 8. that he might cause hir to be caught of the flood. 9. And the earth holpe the vvoman, 10. and the earth opened hir mouth, 11. and svvalovved vp the ryuer, vvhich the dragon cast out

of

of his mouth. 12. And the dragō vvas vvroth vvith the vvoman, 13. and vvent and made vvar vvith the remnaūt of hir ſeed, 14. vvhich kepe the commaundements of God. 15. and haue the teſtimonie of Ieſus Chriſt, 16. and he ſtoode on the ſea ſande.

The Paraphraſe.

1 And when the Dragon or moſt furious ſerpent the diuil, the head maiſter of pride, & father of lyes, ſaw that he was throwen downe vnto ỹ earth by the valiaunt hoaſt of God. Or ſuch tyme as he perceyueth the Idolatrie, ſuperſtition, pompe, hypocriſie, and other abhominable filthineſſe, deſtroied by the Word of God in his malignaūt Sinagoge of proud painted prelates.

2 Then perſecuteth he the pure woman which brought forth the manchylde. Then vereth he the true congregation that teacheth none other but Chriſt, and confeſſeth none other ſauiour, health, and redæmer. Them doeth he torment and puniſhe by hys mytred Mahounds and his ſhaūe Sodomytes, ſubduyng vnto them for that purpoſe the power of Kynges,

and

and might of magistrates. Then sitteth Annas in consistorie, & Cayphas in sessions vpon lyfe and death. Thē bringeth the woman hir childe forth in payne. By the martirdom or death of godly witnesses is Christ deliuered & left here behind in the harts of many.

3 And vnto the woman were giuen two winges of a great Egle, or the two testaments of God, contayning the Prophecie & Gospel, with ẏ loue of God and our neighbour. And these mightie winges were giuen hyr that shée might flye with them into ẏ wildernesse. Euermore whē daūgerous persecution is, ẏ mēbers of Christes congregation (which are left here behynde) hath authoritie of ẏ old lawe to flée from it with Jacob, Moyses, Dauid, and Helias, of the new lawe also with Christ and his Apostles. If they pursue you in one citie (saith the Lord) flée you into an other. Not onely to saue your bodies, but to fructifie in the people. Get ye into the deserte. Teach them that were not taught a fore.

fore. If ye can not be suffered openly to preach, instruct men priuately in houses. Play not ỳ sluggardes in the Lordes vineyard. Be not niggards ouer his frée treasure. But as ye haue plentuously receiued it, so liberallye distribute it againe.

4 From the face of the Dragõ hath the woman thus power to flie into the wilderneſſe by the scriptures, when hir childe is deliuered and takẽ vp to the throne of God for the vnthankfulneſſe of the people that they haue not in fayth receyued hym. And in much daũger are they left hauing the diuill & his Angels thrown down among them with their wyles and craftie snares. In much more perill are they, then they were afore.

5 A place hath shée in this desert appointed of God, wherein shée is nourished for a tyme for tymes, and for the halfe tyme, which is not els but his speciall protection, among them that be poore in spirit, and are iudged outcastes of the world. There is the true church nourished with the pure

word,

word, not mixed wᵗ the leuen of Phariſies. There is ỹ faithful cõgregacion at all tymes feede, without the traditions of hipocrites. Onely are they releæued with the veritie, and ſatiſfyed with the liuing promiſes, and haue bene ſince ỹ tyme of Chriſt. Yea, ſince the time of Daniell and afore. And this feeding time of ỹ Lorde in ſecretneſſe hath bene ſometyme ſhorter, ſometyme lõger, & ſomtime ſhorteſt of all, according to the times of perſecution, and of blindneſſe in the enimies.

6 To flee from the preſence of the ſerpẽt, haue they euermore had commaundements of the Lord, & to ſhun the ſuggeſtions of his Angels. Warned they haue bene in no wyſe to goe forth, when they ſay, Chriſt is here and there, for ſo much as their crafts are ſuch as would (if it were poſſible) deceiue the very electes.

7 And the Dragõ (ſaith ſaint Iohn) did caſt out of his mouth water after the woman. A doctrine of hypocriſie, errours, & lyes, hath alwayes paſſed from the ſinagoge of Sathan. More other fruits hath gone from them, the

waus-

wauering superstitions, Idolatry, and Heathen ceremonies. These hath flowed forth lyke a great ryuer. Dayly haue they augmented, and tontinually increased. Innumerable are ỹ comberous and vnprofitable burdens of their fantasies & dreames, wherwith they noy mens cõsciẽces, drown their smal faith, & ouerload their soules.

8 This stinking water did the Serpent vomete out by his rauenous Antichristes, whiche are his insaciable mouth, to stoppe the passage of ỹ woman. He poured it forth in abundãce that he might cause hyr to bee caught of the floud. Such is alwayes the mischieuous nature of the diuill and hys Angels. Vnrecouerable assaults haue they, and innumerable crafftes to deceyue the innocent not knowing them. Our fyrst mother Eua was thus trapped in the beginning, & so had bene drowned with Adam hir husbãd, had they not had faith in the promised sæd. An innumerable multitude hath ben & ar yet to thys day, swalowed vp of this floud, and without greate difficulte none escapeth it. Excæding is the

compasse, studie, and practise of thys false generation. Euermore powre they out their poisõ, they dispute their matters with errours and lyes, with counsels and customes, hauing vpon their side the darkened powers.

9 Yet is the Lord mercifull to hys powre congregation, that they are not drowned with all this filthie floude. None of it once toucheth their harts. No parte of their faith doeth all this riff raff hinder. This durtie baggage accombreth not theyr soules. Onely are they satisfied with ỹ wholesome doctrine of Christs spirit. And ỹ earth did helpe the woman (saith S. Iohn) The carnal multitude, the wise men of this worlde, the verye reprobates from God, all drye without the true faith, dranke vp this filthie water.

10 They opened their mouths wide, and swalowed vp ỹ great riuer clean, which the Dragon caste out of hys mouth. This erronious doctrine was euermore pleasaũt vnto them. Much more haue they alwayes delighted in lyes, and olde wyues dreames than

in

in Gods trueth. Thereto haue they giuen theyr eares, with all autdious grædinesse and superstitious deuocion haue they embrased them. But the liuing waters of the Lord sauoreth not in their mouthes, their owne broken ceysternes doth please them best. Better is to a swyne a filthie puddle, than a swæte runnyng water. No where will hée drinke, but where he may wallow hys carkasse. No doctrine pleaseth them, vnlesse it mayntayneth their sinne.

11 In drinking vp this floude, yet ease they this woman. In such multitude is Christes small flocke not mysled, not loked for, nor yet many tymes in their abhominations perceyued to be absent. So gracious to them is the Lord, that in no wyse are they harmed with those vnwholsome waters. They are not caught of that pestilent floud. It ouerwhelmeth not their faith.

12 And the Dragõ was wroth with the woman (sayeth saint John) frantick madde is the Sinagoge of Sathan,

than, whan their wantõ ware is for-
saken, abhorred and dispised. Than
frette they for anger, than swell they
for wodnesse. Than whet they their
teeth vpon the innocent soules, and
would teare them in pæces for very
spight. Than imagine they new cau-
teles and wyles, and therevpon pro-
cure they new lawes to be made, to
trappe them in snares that they e-
scape no way.

13 For the Dragon in his wrathe,
made warre with the remnaunt of
hyr sæde, which kept the commaun-
dements of God. All maner of wayes
hath thys Serpent assayed to distroy
Christes true church. The Apostles
he vexed with ỳ Pharisees & priestes,
for the first age. With false bretherne
and Tyrauntes troubled he theyr
successours for the secõd age. For the
thyrde, with innumerable Heresies
did he accomber them. For ỳ fourth,
with dampnable sectes of Hipocrisie
dyd hee oppresse them. For the fifte,
brought he ỳ world into a damnable
peace of Idolatrie & superstitiõ. And
for

for the first (seing he can not yet preuayle) hee maketh open warre vpon the remnaunt of his seede.

14 Now doth his Sinagoge of Prelates, Priestes, Hypocrites, and tyrauntes, make wicked lawes against them. Now doe they persecute them for keping the commaundements of God, in mariage, in receiuing meats with thankes gyuing, and in not going out to seeke Christ heere & there in theyr Walles and mutteryinges, in theyr outwarde colours and shadowes.

15 Now put they them to deathe, which haue the Testimonie of Jesus Christ, preachyng him for an onely teacher necessarie, for an onelye mediatour and aduocate, for an onely sauiour and redeemer, for our onely righteousnes, wisdom, & health. For their war is only against thē ỹ keepe Gods cōmaūdements, & that haue the witnesse of Jesu. Neither is it against bandes nor whoores, agaynst murtherers nor theeues, agaynst Idolators nor Hypocrites, Sorcerers nor

Sodomites, adulterers, nor gluttõs, Idyotes nor lyers, idle prieſtes nor vagaboundes, Scilmatikes nor traytours. None of theſe ſéek they out, non of theſe accuſe they at their Seſſiõs, but the onely readers of the Goſpell, and pure fauorers of Gods trueth.

16 Upon the ſea ſande ſtande they euer more with theyr grande Captayne, to fight this battayle. None other lawes haue they to ground thẽſelues vpon, but their owne tradytions and cuſtomes, with ſuche fantaſticall actes as they dayly make, or procure to bée made of Princes for their owne wicked purpoſe. And as their lawes are beggerly and weak, ſo is their vſurped authoritie, ſo are their proude titles alſo, ſo are theyr myters, their anointings, & pompous functions. All are ſand, duſt, & rotten pouder before God, not grounded vpon his worde. All are vnprofitable chaffe. Yea, their ſelues are a ground vnfruitfull, ſandy, & vnſure, fit for the Dragõ to ſtand vpon to fight againſt Chriſtes mẽbers. For they are ỹ very

ſeate

seat of Sathan, and hys continuall dwelling place. And that he can not do by him self, he bringeth euermore to passe by them. Innumerable also are their diuilishe practises, theyr wyles, and their subtilties to vphold their master, as are ỹ sandes of ỹ sea.

The xiij. Chapter.

By the monstruous, vgly, and most odious beast rysing out of the sea, with seuen heades and ten hornes, is ment the vniuersall or whole Antychrist, comprehending in him all the wickednesse, fury, falshead, frowardnesse, deceipt, lyes, craftes, slaightes, subtilties, hypocrisie, tyrannie, myschiefes, pride, and all other diuillyshnesse, of all his malicious members which hath bene sence ỹ beginning. The exceeding presumption of them that hate the blessed Lord (saith Dauid) aryseth day by day. Continually thine enimies growe, alwayes they increase, & euermore they prosper in this world. Not frō ỹ stedfast or sure

ground (which are ỹ Lords people) ariseth this beast, but out of the wauering sea, or frō ỹ fickle fellowship and moueable multitude of ỹ vngodly. For the wicked sorte after Esay, are ỹ raging sea ỹ can not rest, whose water cometh wō ỹ mire & grauel. No peace is amōg ỹ vngodly (saith ỹ Lorde) no vnitie, no charitie, nor mutuall christian loue. It pleased therfore the holy Ghost to prouoke Iohn after hys secret vision, to discribe this mightie Antichrist thus in his right colours, according to that he had sene, to the forewarning of Christes people.

THE TEXT.

1 And I sawe a beast ryse out of the sea,
2. hauing seuen heads & ten horns, 3. & vp-

on

on his horns.x. crounes,4. & vpon his heade the names of blasphemy. 5. And the beaste which I savv vvas like a cat of the moũtain, 6.and his feete vvere as the feete of a Bear,7. & his mouth as the mouth of a Liõ. 8.And the Dragõ gaue him,9. his povver, 10. and seate,11.and great aucthoritie.

The Paraphrase.

1 I beheld (saith saint John) an execrable beast, very odious & hatefull to loke vpõ, rising out of ỹ rauenous roaring sea. For ỹ wicked auance thẽ selues as the grẽene baye trẽ in vngodlines, & the synagoge of proud hypocrites riseth vp a lofte, setting vp their Christes, as doeth the fat Cedar trées of Libanus. All beastly are they as was Elimas ỹ sorcerer, full of filthinesse, gile, & falshead, yea, the very whelps of ỹ diuil, subuerting ỹ waies of God. None other is this beast here discribed, thẽ was ỹ pale horse in the fourth age, ỹ cruel multitude of locustes in ỹ fift age, and the horses of incomparable wodnesse for the first.

2 Seuen heades and x. hornes had

this cruel beast not vnlike therin, to ỹ aforesaid red Dragō or Serpēt. For loke what pestilēt suggestions in errors & lies, & what deceiuable power in signes & wonders hath reigned in the diuil for all ages, ỹ same also hath reigned in ỹ wicked members of his beastial body, in the furious bishops, lawyers, doctors, priests, hipocrytes, & false magistrats, for their heads are their vniuersal crafts, & their hornes their tirannous authhrities, vsurped primacies, or malignaūt magistrats. Thy strōg mighty power Lord (saith Dauid) hath brokē ỹ dragōs heads in ỹ raging waters. Thou hast smitē in pēces ỹ heads of ỹ great Leuiathan. Inhaunce not your hornes so hye yē stifnecked Antichrists, for ỹ horns of the vngodly wil ỹ Lord pluck down, and exalt ỹ horns of ỹ rightuous, in ỹ house of Dauid his seruaūt. More are ỹ horns here in nūber thā are ỹ heds. For greater is ỹ power thā is ỹ suggestiō, ỹ vsurped authoritie than the craft, the Maiestie than ỹ error, and much more mischiefe may worke.

3 This beast had vpon his .x. horns .x. crownes, signifying his victorie, dominiõ, & primacie ouer the vniuersal worlde, and that he through the wickednesse of the people, is the vnworthy captayne and prince thereof. In this onely poynt differeth the dragon from the beast, the diuell frõ his mẽbres, or sathan from his carnal synagoge. He had vii. crowns vpon his .vii. heads. They haue .x. crowns here vpon their .x. hornes. For that he hath but in simple suggestion, they haue in double power of coactiõ. Wher as he doth but dallyingly perswade, they may enforce and compell. Where as he doth but easely moue, they may by rigorous authoritie cõstrain. When he hath propounded an errour, they may by their power establish it for an infallible truth, & make of it a necessary article of the christian beleue, as they haue done of purgatory, pardõs, confession, saints worshipping, latin seruice hearing, & such lyke. Whã he hath once made a lye (as he is the father of all lyes) they may authorise it

by an vnwritte veritie, lyke as they haue don many. Much more mischife may they dw, beinge his spiritual instruments than he can dwe alone, as largely appereth by their wozks. Neuer could sathan thã haue put Christ vnto death, had he not entred into Judas & so betrayed him, had he not entred into ỹ bishops & lawiers, & so cõdẽned hi. Neuer had ỹ apostles, noz al other godly prechers sens their time, bẽne sent out of ỹ way, had not those mytred Mahomets & prests wzought still theyz olde feates.

4 Upon this beastes head was written the names of blasphemie against the Lozd and his Christ. Which are none other than the proude glittering tytles, wherewith they garnish their vsurped authozitie, to make it sẽms glozious to the wozld, hauinge within them contained, the great mistery of iniquitie.

What other els is Pope, Cardinall, Patriarke, Legate, Metropolytane, Primate, Archebyshop, Diocesane, Prothonotary, Archdeakon, Official, Chaũceller, cõmissary, Dean, prebẽ, Person,

person, vicar, my lorde Abbot, maister Doctor, and suche lyke, but very nams of blasphemy. For offices they are not appointed by the holy goste, nor yet once mencioned in the scripturs. What other is it but abhominaton, the Pope to wryte him selfe the most holy father, the generall vicar of Christe, the supreme head of the christian church, & the only distributer of ỹ treasures of god: The bishops & priestes also to call them selues their churches bridgromes, sitters in gods sted, forgeuers of sinne, & our Ladies chast knights? None other are they so abusing their flock in leauing the iust office of sincere preaching vnder such vain titels, after the mind of Zacharye, but very shamful Idols in dæde. Their decres, decretals cõstitucions canons, rules, statutes prouinciall & sinodall, traditions, lawes, fatherly customes, & vsages, not grouded vpon gods cõmaũdemẽts, are very diuelishnes & hipocrisi, blasphemig ỹ name of god. For why, to haue ỹ name of blasphemy vpõ their heads, is none other thã vnder a glorious title to maitain

that

that thing which is blasphemous, glorifying themselues in the same. The vngodly (saith Dauid) with mocks hath disdained the Lord, & with open mouth hathe vttered wickednesse against God.

5 And the strange fashioned beaste (saith S. John) whome I saw in this vision, was like in similitude to a cat of the mountaine, full of many coulered spots in token of inconstancy, varietie, and fickleneſſe.

6 His fæte wer as ỹ fæte of a bear, fierce, rough, and ill fauored, in signification of crueltie, stubburnneſſe, & vncleanneſſe.

7 And his mouth sæmed as ỹ mouth of a Lion, declaring him to be full of pryde, rauin & exceſſe. To such beasts as here are mencioned, cõparith Daniell vnder hidden miſtery, certaine mightie kingdomes of the world. As to the Lions (which here is caleld a Lion for the more crueltie now vsed thã was in those daies) ỹ proud kingdomes of the Aſſirians & Caldeans. To the beare the cruell kingedomes

of

of the Medes and Parthianes. And vnto the Cat of the mountaine, the vnstedfast kingedome of the Grekes. Of pryde, spoile, and rgbbery, are the Assirians & Caldeans condemned by Esaye, Nahum, and Abacuck the prophets. The Medes & Parthians held captiue ỹ people of god, as witnesseth Hester, Paralipomenõ, & Esay. The Grekes most spightfully were bent against them vnder ỹ cruell king Antiochus, as in the Machabes is euident. No abhomination nor mistery of iniquitie, as Paule calleth it, was euer founde in these kingdomes, but now reigneth manifould in the detestable papacie or monstruous kingedome of Antichrist, as all the worlde may see. No where was euer more pryde, vanitie, and cruelnesse, Idolatry, horedome and filthinesse, hipocrisie, falsehode, and fickleneſſe, extorcion, vaineglory, & couetousnesse, sorcery, superstition, and vnfaithfulnesse. More than all the vnfaythfull kingdomes vnder heauen, haue this sodomiticall spiritualtie defyled wt theyr

witch-

witchery ȳ holy temple of God, which is ȳ Christen church. They haue most shamefully abused gods chosen people, which are the vessels ordeyned to his glory. They haue holden his frē seruants most miserable captiue, vnder their wycked decrées and traditions. The crueltie of Pharao Antiochus, and Caiphas, compared to theyr tyranny, is but as it were a play, dalliance, or shadow. In them is all lechery and vncleanneſſe, all raginge luſtes and wantonneſſe, all fleſhly abuſes and beaſtlineſſe, no naturall order obſerued. Nothing in a maner are the cruell conſtitutions, made againſt the Iewes by the ſuggeſtions, of Aman, and by Antiochus to their wicked lawes and ordinances. For they were onely againſte the body, theirs are againſt mens ſoules. So that the papiſticall kingedome of antichriſt are to be ſeene both the Lyon, the Beare, and the cat of the mountayne, they not onely participatinge with all vnfaythful regions, but alſo doubling wᵗ thē in al abhominatiōs vnder ȳ Sky. The mouth they haue of a Lion, roaring

ring out euermoze blaſphemies, curſes & bytterneſſe. The fæte of a bear, ſignifieth their rauenous affections, rūning vnto all pernicious euills, very ſwift alſo to ẏ ſheddīg of bloud. As Cats of ẏ mountain they are ſpottid wᵗ diuers fickle fātaſies, in ſects, obſeruations, ceremonies, ryts, lawes, & cuſtomes, no wher ſtedfaſt & vnifoꝛme, but euery wher variant & foliſh. And woꝛthy they are to be foꝛſakē of god, & to be left to ẏ ſpirit of errours & lies to their damnation, that ſo contēneth the veritie of god.

8 Moꝛe ouer ẏ dꝛagon (ſaith ſ. John) which is ſathan ẏ diuel, gaue ouer vn to this beaſt, oꝛ curſſed generation of antichꝛiſt, beig his beſtial body, al his whole power, his blaſphemous ſeate, & his mighty authoꝛitie. To geus thē his power, is no moꝛe but to fyl thē wᵗ crafts, ſubtilties, wiles, malice, fraud and deceit, and to make them apt to ſeduce ẏ ſimple, oꝛ to able them to all falſehod & wittie gile. To admit thē his ſeat is to leaue them here a kingdom of vaine gloꝛy, hipocriſie, & abhominable Idolatry.

To

To graunt thē his ful authority, is to worke in thē all lying synges & wonders throughe deceiuable doctrine, strōgly to delud ỹ vnbeluers to their greater damnacion.

9 To this power of the dragon, is no power comperable vpō earth. No power is able to suppresse it, onlesse it cōmith frō aboue, & is geuen vnto vs from ỹ father of light, as is ỹ strong gyfte of faith. Thus is this great antichrist a king with sathan, ouer all the children of pryde. With Lucifer he vsurpeth the seat of God, sitting in the consciēces of men, euermore boasting himselfe to be in gods stede, seducing the people of the worlde, & finally ouercomming them by bringing them into all kindes of errour.

10 And as concerning the seat, lyke as Christ our lord sitteth in ỹ throne of God, reigninge with his eternall father in mækenesse, so sitteth he in the throne of sathan with his father the diuel, in al pride and blasphemie. As touching ỹ power, lyke as Christ had his power of God, so hath he his

power

power of the diuel. Like as Chriſt is full of grace and verity, and of his fulnes all they haue receiued that truly haue beleued in him, ſo is this antichriſt full of hate, falſehed, and all other iniquite, of whoſe errours and lies ỹ vnbeleuers haue taſted. Like as ỹ holy ſpirit of Chriſt hath wrought in his louers the miſterie of truth & godneſſe, ſo hath the erronius & vnclen ſpirit of this antichriſt wrought ỹ miſtery of his wickednes in chriſtes enimies, ſince his deathe and aſſcencion.

11 And finally as conſerning authoritie like as Chriſt beinge man toke power of God to dw ſuch mirakles as none els could do, ſo dyd he of the deuil, being his wretched body to work prodigiuos maruels & wonders in hipocriſy among the vnfaithfull multitude, by the ſecret ſufferance of god. So that in all peruerting power ſupremite and authority, he followeth his father fathã, yea, in euery point. For like as he depriued ſimple Job, a man that feared god, of his ſubſtãce

caſtell, chilldren, and ſeruauntes, and
vered him in his fleſh with moſt gre-
uouſe botches, ſo doth this gredy Le-
uiathan, this malicious murtherer,
the man of ſinne, & body of the diuel,
with his deuourig locouſtes, robbe ỹ
powre people of their ſweat, labours,
trauaile, and neſſary liuing, ſparing
neither ſicke nor ſaccourleſſe, powre
widow nor fatherles, no gods gotte
by theft, mans ſlaughter, extorcion,
bribery, pollage, idolatry, bandry, &
al other vngodlines comming to the
amiſſe in their priuat confeſſions.
And (that is moſt to be lamented)
they defile their ſoules with al ſu-
perſticions, falſ beleue, and deuiliſh-
neſſe, leauing their conciences all
doutfull, deſperat & comfortles. Fina-
nally to conclude, like as, in ỹ body of
Chriſt dwelth ỹ whole fulneſſe of the
godhed corporally, ſo dwelleth their
in this body of Sathan ỹ whole ful-
neſſe of falſhode, crafte, ſutiltye,
mallice, with power to work al ma-
ner of miſchife, effectually, really,
ſubſtancially, and corporally.

The

THE TEXT.

1 And I sawe one of his heades as it were wounded to death .2. & his deadly wound was healed . 3 . and all the vvorld vvondered at the beast.4.And they worshipped the Dragon vvhich gaue povver vnto the beast 5 .and they vvorshipped the beast . 6 . saying .7. Who is lyke vnto the beast? 8. Who is able to vvarre vvith him ?

The Paraphrase.

1 And one of his heads (saith Saint Iohn) seemed vnto mée , as it had béene wounded vnto death . And it was not so indeed, for his dedly woũd was healed againe. Euident it is that in Iohns tyme, Rome the mother of all whordome hadde, subiecte vnto

hir the. vij. clymates or vniuersall parts of the worlde, with all their powers, gouernours, kinges, possessiõs, põpes, false worshippinges, and such lyke. Whom some wryters suppose mete to be takẽ here for ỹ. vii. heads of this beaste. But I finde an other thing in it, the body of these. vii heads being but one, & stil cõtinuing so. For though all were at ỹ time vnder hir, yet is it not so now, & yet stil remayneth this beast. Therefore I dw take it for one vniuersall Antichrist (as I did afore) cõprehẽding in him so well Mahomet as the Pope, so wel the raging tyrant as ỹ stil hipocrite, & all ỹ wickedly worketh ar of ỹ same body. The. vii. heads of ỹ beast, may so wel be his presumptuous doings for ỹ. vij ages of the church, as any thing els, & yet no preiudice done to that hath ben said afore What should ayle this wouñded head here, not to signifie his supremite suppressed, his vsurped authoritie & power diminished, & his inhole prodigious occupying cõdemned in this latter age of the church &

I suppose nothing more manifest, vnlesse we haue eies & will not see. Are not now in may parts of Germany, & in England also the Popes pardons layed aside? His power put downe, his name abolished, his Purgatorye, pilgrimages, & other peltries vtterly exiled? and so lyke to be within short space in other regions also. If this be not a deadly wounding of one of the beastes heads, I think there is none. If this be not an apparent likelihod of his fall, there is none to be loked for.

2 But the healing againe of this mortall wound is lyke to mar all, & make the last errour worse than ỳ first. In many places where as the Gospell hath bẽne preached, the bishoppe of Rome deposed, sectes, shrynes, & sanctuaries destroyed, monasteries, priories and fryers turned ouer, remayneth still theyr poyson wt those same instrumentes wherewith they haue wrought all mischiefe. Stil cõtinueth their more then Iewish ceremonies, their superstitious priesthode, theyr

vowing to haue no wiues, and their sodomitical chastitie. Stil remineth their sale masses, of all abhominations the principall, their prodigious sacrifices, their sensing of of Idoles, their boyesh processions, thieir vncõmaunded worshippings, & their confessiõs in the eare, of all trayterie the fountayne, with many other strange obseruatiõs whom ỹ scripture of God knoweth not. Nothing is brought as yet to Christes institutiõ & sincere ordinance, but all remaineth still as ỹ Antichristes left it. Nothing is tryed by gods word but by ỹ aũcient auctority of fathers. Now passeth all vnder they^r title. Though the olde bishops of Rome were of late yeares proued Antichristes, and their names raced out of our bookes, yet must they thus properly for old acquaintãce be called still our Fathers. If it were naught afore I thinck it is now much worse, for nowe are they become laudable cerimonies wheras before time they were but cerimonies alone. Now are they become necessary rites, godly cõstituciõs, sœmely vsages, & ciuill ordi-

nances,

uances, where as afore they had no such names. And he that disobeieth them shall not onely be iudged a felon and worthy to be hanged by their newe forged lawes, but also condemned for a traytour against his king, though he neuer in his lyfe hindred, but rather to his power hath furthered the common wealth. To see this also with such like put in execution, the Bishoppes haue authoritie euery moneth in the yeare if they list, to call a cession, to hange and burne at their pleasure. And this is ratified and confirmed by acte of Parliament to stande the more in effect. If this be no healing of Antichristes wounded head, neuer is lyke to be any. Whan men shall defende frée wyll, & allow their popish masse to be a sacrifice satisfactory for the quick and the dead, labour they any other (thincke you) than the healing of this wound? Ye lykewyse that in an open audience mayntayneth our owne workes to iustifie, by Dimitte nobis, and other not rightly vnderstanded

scriptures, doth he any other than pre pare a salue for the same? May surely. No lesse also doth he that setteth men to open penãce at Pauls crosse, for holy water making, for processiõ and sensing, w̃ other Popetish gauds, constrayning them to promise the a nauncement of the old fayth of holy church by such fantastical fopperyes, as Bonner bishoppe of London dyd now of late, to the lawhinge game & wonderment of all the world. Alas how is the people abused? None other do they but mock Christen Princes with flattery, that giue them olde po pish titles and blasphemous names of antichrist. As to call thē most chri sten kinges and defenders of ẏ catho like faith, meaning the Popes old tra dicions, to heale the head of ẏ beaste. This is surely none other, but with the sayde beast to receiue authoritie, seate and power of sathan. Lette them therefore take hēde least they be founde ths same antichristes that they haue condemned, and so throwe thēselues double vnder ẏ same plage.

Necessary

Necessarye it is they beware what they drinke, or what titles they take vpon them at their appointmēt, least they forgetting themselues be foūde dronken by taking excesse of the Babilonish cup, and so perishe with the wicked. Marke here diligently thys word head, and ye shal well perceyue how wonderfully the story agreeth wyth the mysterie.

3 And all the world (sayeth Sainct John) wondred at the beast. All foolishe, carnall, and worldly people, not vnderstanding the wisdome of Gods holy spirit, dependeth all vpon theyr beastly baggage, thinking all ỳ they doe to be godly, meritorious, and spirituall. They magnifie it, prayse it, and haue it in most hygh estimation, yea, they haue it in much more pryce than any thing that is of God. In no wyse will they from theyr olde frenesie, such is their exceeding blyndenesse. For whan they heare tell their customes shall continue, their gouernours agreeing to the same, they clap their hands for ioye, and sing Gaude-

anus with the prieſtes.

4 Yea, they worſhip the Dragon which gaue ſuch power to the beaſt. With their hartes they reioyce truſting vpon longer continuance, whan they ſée his heade reſtored agayne in their rulers, the godly teachers burned, and the preachers put to ſilence.

5 They worſhip alſo the beaſte, ſo many as worſhipped the Dragō. For as they which worſhip Chriſt, worſhip his father alſo, ſo they ẏ worſhip Antichriſt, agréeing to his lawes and decrées, doth alſo worſhip the diuil, of whom he receiued his pryde. They wonder with ẏ Iewes ẏ ſéeketh cauilations to cōtēpne Chriſtes doctrine, as doth ẏ filthie family of the doting dodipolles, prieſtes, & vnlerned lawyers. They worſhip with the Heathē that admitteth their power and alloweth their faces, as doeth the fowliſh multitude, that neuer will be godly wyſe. None other iudgement remayneth in theſe dayes to theſe wonderers and worſhippers of the newlye reſtored head of ẏ beaſt, then did vnto them,

them, ỹ with double deuotiõ agréed to ỹ abhominatiõs of Mahomet & ỹ pope.
6 And this will be their saying as foloweth in the text, spoken in ỹ time past for ỹ certaintie of the thing, as the maner of the scripture is.
7 Who is lyke vnto the beaste, in outward glittering worckes, or in the externo obseruations of counterfayt religion.
8 Who is able to war with hir the worldly powers now so dæply maintaimg hir quarel? All seketh ỹ papists that they can in ỹ world imagine, to vpholde the glory, magnificence, and beautie of their holy whorish church, or malignaũt mucker. No cautels nor craftes leaue they vnsought nor vnsearched out, to cause the people to estæme hyr of incõparable power. No small labour toke standyshe in hand in Whittington College, when he made his more thẽ fowlish bœke of reproch againſt Barnes being dead. Nor no lesse diligẽce ỹ wise poet John Hũtigtõ whẽ he registred in his genealogy of heritikes, w̃ out grace, wit,

lear'

learning ỹ names onely of such godly men as were the Popes enimyes, no heretike agaynst God once mentioned. No moze dyd Thomas Smith, Richard Dallison, Williã Stawne, Steuẽ Prowet, Fryer Adziã, Quarrie the Pardoner, with suche other blynde Popish Poetes, and dyztye metristes, when they vttered theyr chitton rymes and posies. And sure I am that many moe be yet abzoade of the same wicked zeale and spirite, to the great blasphemie both of God and his trueth, now that the beastes wounde is made whole agayne, by so many new actes, so many new titled Bishops, so fresh sale of benifices, maisterships, and dignities, spiritual offices, degrées, and authozities, as plẽtuous as euer was in Rome. And least we should be depzyued of our new pleasaunt Euphzates, and so bée compelled by the wozd of God to follow the Monks, Chanons, Nunnes, and Fryers, in theyz banyshments.

We haue pzocured certaine actes to be made foz our commoditie, and those

those only to be published among the people once in a quarter, or so oft as shall please vs to blemishe all Godly preachings of the scriptures. Thus seeke we our selues and not God, our owne strength and not his, our owne glorie and not Iesus Christs. But let vs not thynke that he sleepeth with Baall the false God, knowyng the most hydden thoughtes of the harte, but that he will within shorte space sende forth his lightnyngs and scater vs, brynging our heathenishe deuises to nought. For the kyngdome of one faith in vs, and the Pope thus manifestly in certayne points denyded, must surely decay.

THE TEXT.

1 And there vvas giuẽ vnto him a mouth, 2. to speake great things and blasphemies. 3. And povver vvas giuen vnto him to doe, xlij. moneths. 4. And he opened his mouth vnto blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dvvell in heauen, 5. And it vvas gyuen vnto him to make vvarre vvith the Saincts, 6. and to ouercom them. 7. And povver vvas

giuen

giuen him ouer all kinreds, tongue, & nacion. 8. And all that dvvelt vpon the earth vvorshipped him, 9. vvhose names are not vvrittē in the booke of life, 10. of the lambe, 11. vvhich vvas killed from the beginning of the vvorld. 18. If any man haue an eare, let him heare, 13. he that leadeth into captiuitie, shall goe into captiuitie, 14. Hee that killeth vvith a svvearde, must be killed vvith a svvearde. 15. Heere is the patience and the faith of the sainctes.

The Paraphrase.

1 To this beast (saith saint John) was giuen a mouth, not of God, but of Sathan, to speake great mightie things and blasphemies. So well is this spoken of the one as the other, so many as hath done vpon the Antichristos liuery, title, power, authoritie or name. When the veritie of the Lord was opened before them, they gaue no thankes for it, but became vaine in their thoughts, wherfore god gaue them ouer into a leude mynde, darkening their hartes. So that now thinking them selues wise, they appeare more folish then afore.

2 Now speake they great thyngs

in

in their conuocations, seanes, & sermons, and all are soze blasphemyes against God & his Chzist. Now must they serue God by most straite commaundement with olde Romish beggerry, though he most highly abhozreth it, & no scriptures may be reade in ỹ time therof. Foz the scriptures must onely passe as we wil haue thẽ. Yow shuld ỹ beasts hed els be healed again? oz howe shauld our church be known els to be his own Image: Oh beastly abhominatiõ, & most hellish decree. Now must Chzist be takẽ foz no sauioz at all wout our deseruigs. The supper of ỹ lozd ỹ was somtime a mutual perticipatiõ of Chzistes body and bloud, must now be a new crucifying of him, one traitour playing al parts, Judas, Annas, Caiphas, Herode, Pylate, & the Jews. Matrimony must be iudged vncleanes though it be ỹ earnest institutiõ of god. No popish vow may be dissolued, though it be well knowen a matter so diuilish, as hath made an hũdzeth thousãd Sodomites. The Eucharisti may not be receiued

in

in both kindes, though it be ỹ expresse commaundement of Christ so to be vsed. Without the blynde bussings of a Papist, may no sinne be soluted, for that is the vpholdyng of their kyngdome, with many other lyke blasphemies. Certayne other great thyngs are vttered by thys mouth, whiche now I passe ouer, least I shoulde be tedious to the reader. Yow be it, thys one great blasphemy that is spoke, I can not leaue vntouched.

Where as they boast them selues yet still alone to be the holy church, by the onely vertue of theyr vnctions and shauings receiued first of ỹ Pope, the laitie secluded. And vnder thys most falsely vsurped title, they will still be taken for the redeemers of mens soules. For they say that their masses are satisfactorie sacrifices for the quicke and the deade, iustifying, releeuing, and sauing them both from dampnation, ex opere operato. And ouer that abhominable swarme of Antichristes, filthie ministers, make they nowe their kyngs the heades

most

most blasphemoullye, onely to be by them vpholden now in all their mischiues. Truth it is that a king is the politique head, supreme gouernour, & great stay vnder God, of the people to his charge committed, and after that sort, their mighty monarks also by ỹ scriptures, which thei haue afore this time denied, worshippinge them for most holy saints, which haue most presumptuoully rebelled in that behalf. But ouer ỹ whorish church of theirs (whom Christe neuer planted) is sathan the onely head, by ỹ holy ghosts fore iudgements heere. For ts that beastly brood gaue the dragon his power, his seat, and his mighty authorytie. God forbid therefore that any christian prince shoulde at their false suggestions, admit so blasphemous a title. The deuill (saith Job) is ỹ only head ouer all the children of pride. That voice therfore may be blasphemous, as comming from the mouth of the serpent, if it be not taken good hede to.

3 And power was geuen to ỹ beaste

to do these things for the space of xlii monthes, which is the three yeares, & an halfe of Helias, the time, times, & halfe time of Daniell, and the M. two hundred & lx. daies of John. Not onely for this age of the church, but also for all other ages, and by other heades also, hath the mouth of this beast vttered great things in blasphemy, lies in hipocrisie, & wonders vnder a deceitful power. But as cõcerning this latter healed heade of the beast, the time therof wil be short, as hereafter shal appeare in ỹ xvii chap.

4 He opened his mouth (saieth the text) in reproues against god, speking euill of his name, of his tabernacle, and of them that dwell in heauen. This is in a manner all one with ỹ was spoken afore in the xi. chapter of the temple, the aulter, and of them that worship in the temple, saue only that his name is here for his temple. In token ỹ when his temple is blasphemed (which is his cõgregatiõ) his name is blasphemed by ỹ same, so is his tabernacle Jesus, in whom bodely

bodyly dwelleth the fulnes of ỹ Godhed, so ar also they that dwel in heauen, wherby is mẽt the true church, from whom the angels are not secluded, beig their fellow seruãts. These dwellers be they that haue their conuersation in heauen vnder an vndefiled faith, that seeke those thinges, which are aboue & not vpon earth, that worship the father in spirit & veritie, & ỹ perseuereth true christians to the end. Many entreth this beaus of the Lord, but all continueth not in it to the ende of their liues, the more is the pitie.

¶ Power was also geuen vnto this beastly antichrist, to make battel w̃ the saints, and to ouercome them. Cõtinually do they with violence vexe by their carnall policies, auctority, & lawes the sincere witnesses or preachers of the Lorde, sanctified of him throw faith in his holy word as were his apostles, lyke as did the malitius clergy of ỹ iewes, yea, thei did resist thẽ w̃ their more thẽ tirãous proclamatiõs, cõmissiõs & cõmandemẽts w̃ cruell Pharao, Aman, & Antiochus to

proue Christ in them the signe of contradiction and stone of reproch. They seeke heere, the hunt there, and neuer leaue raging til they haue closed them vp in prisons.

6 Yet are they not so contented tyl they haue ouercome them in the sight of ỹ blinde world, though not before God. Either shall they be compelled shamefully to recant, or if they persist in the veryty, to suffer most painfull death. By one way or other they must be ouercome, to hold the people in errour. The gardiner of winchester was not ashamed now of late (as I hard it credibly reported) to say vnto one that was accused of his malignant multitude, when he was no leger able to withstande the manifest truth. Master Scitō we know ye are lerned, and plentuously endued with knowlege in the scriptures, yet thik not that ye shall ouercome vs. No, no set your hart at rest, and loke neuer to haue it sayd that ye haue ouercom ỹ bishops, for it shal not be so. In deed it is trueth. For neither Christe nor his

† Caton, in Day Edition.

his Apostles did euer yet ouercome you. Their victory ouer you is not in this world, your kingdom being here. But be ye certen & sure of it, ye shal be ouercõ to your much more rebuke at ỳ latter day when al wrõgs & iniuries shall be reuẽged, which is not farre of. Your lordly estimatiõ (which may not be hindred here) wil apeare there not very precious. Yet doe ys well to hold vp a proude pecoks head as long as ye may. Lose not an inche of your height hardly, but with your gogle eyes loke vp like a man with a gard at your taile, like a sort of tormentours in a play. And with your lyinge iudgementes ouercome these beggerly vagabonds, and burn them also rather then faile, to fulfil the mesure of your holy fathers.

7 And authority was geuen to this beast vpon euery kinred, people, tong and nacion. For none these antechristes spare, neither high, nor low, rich nor powre, sick nor whole, learned nor vnlearned. But a iurisdiction they must haue ouer them, though it be

vsurped. Once in the yeare must they haue them in confession, to knowe which way they are bente. That salue haue they gotten in agayne, to heale vp their wounded head. Be he natiue or be he strãger, be he ruler or be he a commoner, he must obey thẽ no remedy, or els stande forth at the sessions with Christ among theues. Not in on regiõ, or wher as one maner of langage is vsed, haue they this auctority, but in euery land, in euery shire, in euery towne, & in euery famyly must they haue to do, corruptig euery mans faith.

8 For al that dwel vpon earth must worship this beast. They must agrè to the great things, no remedy. They must blaspheme god as they do. But blessed be the Lorde none doth ỳ in their harts but they onely that dwel vpon the earth, that haue their felicity here, ỳ sæketh ỳ prosperitie of this world, & regardeth nõe other life thẽ therin is. The lãbs of christs fold geueth hẽd to his voice, thei regard his cal, they folow his word, they walke

in his light. Thei seeke for no holines but only in hi, neither in water nor bread, ashes nor palmes, robes nor reliques, masses nor anointings. Ye is their only sufficient wisdom, righteousnes, holynes & redēptiō. His word is their liuing water, ỹ fode of their soules, the lantarne ỹ shal gyde thē, and the life that wyll not faile them. None other doctrine do they couet nor yet other precepts of liuing. Though they be heere in the earth, yet dwell thei not vpon it. No continuing citie haue they here, but they seeke vnto another of much more beauty & pleasure, not builded of mē. And for that they are ready rather to render vp their liues, then to renoūce ỹ verity, only they which dwel here doth worship the beast, louing themselues better then god, & their flesh better then his trueth, hauing their whole trust in the mangye merits & dirty deseruings of these beastly hipocrites, and nothing at all in his swēet promises.

9 And therfore are not their names written of ỹ lamb in the booke of life,

which lambe was slaine from the beginning of the worlde. Christ hath not alowed them by his worde & promise. With the righteous are they not regestred, as members of one misticall body in hym. In the similitude of hys death are they not grafted vnto hym as the braunches vnto the vine, to be partners of his resurrection. Their porcion is not in the lande of the lyuing with him. They are none of thole, whom the father hath geuen hym, to participate with hym in one spirit. Predestinate they are not vnto life by hym, nor so written vp in the foreknowledge of God. Chosen they were not of the lord before ỹ worlds constitution, to be his vndefiled children in Christ.

10 Ye is the mecke lamb that was slaine. Ye alone taketh away ỹ sins of the worlde. In hym only is the life, for he is the life it selfe. Yet is he the life of none other, but of thole ỹ only beleue in him.

11 In that he was killed from the worlds beginning, is signified, that

he

he dyed for all them whiche were create to be saued, and that his onely death is all their health, raise and remedy by the promise of God. For all they haue eaten of one spiritual meat and dronke of one spirituall rocke, though it came in the flesshe longe after them. He onely trode downe the head of the serpent. Since the beginning hath he bene slaine in his membres also, as manifest it is in righteous Abell, Hieremy, John Baptist, & such other like. They y are not written of the lambe in the boke of life for the children of God are registred in the boke of death for the children of perdicio, reserued to eternal death for their infidelytie, with the deuill & his Angels.

12 He that hath an eare (sayeth the text) let him take good hede. He that hath an vnderstanding, let hym be admonished, by that which foloweth here. Or he that hath receiued the wisdome of the spirit, let hym iudge hereof according vnto it. Thus doth the holy ghost aduertise the faithfull

to consider that whatsoeuer thinges are wrytte, they are wrytte vnto our learning.

13 He y leadeth into captiuity shall go into captiuyty. And he that killeth with a swoorde, must w̄ a swoorde be slaine. This warning geueth y lord, take it if they lyst. For he will haue his right iudgments known. He that vexeth or afflicteth the iuste beleeuers in body by outward punishments, he shall be afflicted in the spirit with an inwarde darknes or blindnes of the soule, that he may be the more captiue to sinne and to sathan. God wyll deliuer hym vp vnto a lewde mind, and wyll geue him stronge delusion, to beleeue all maner of lyes, that he might be damned.

14 He that killeth the poore innocēt for his faith with the yron swoord, or slaieth hym w̄ any other torment, w̄ the swoord of the spirit (which is the Lords woord) shall he be both iudged & condemned. The woord that I haue spoken (saith Christ) shall iudge them at

at the latter day. And this is in manner all one with that was saide in ỹ xi. chapter afore. If any mã wyl hurt them, fyre shall procéede out of their mouthes, and consume their enemies.

15 Neuertheless to the christian is persecution necessary. For hére in this lyfe is the pacience of the saints proued, and their faith required. Here was Abrahã tempted & Job sore vexed, and both they were founde Gods true faithfull seruants. Here were the apostles contemned reioysinge ỹ they were found worthy for christes sake to suffer rebuke. The rightuous the lorde trieth as gold in ỹ furnace. He chasteneth euery seruant that he loueth, and scourgeth euery son that he receiueth. Onely is it faith that al the euils of this worlde by pacience ouercommeth, & so obtaineth ỹ victory. The fruit which riseth to eternal lyfe, is peaceable sufferance in faith. And that must be heare in this lyfe, where as we are vnperfect, to make vs perfect.

The

THE TEXT.

1 And I beheld an other beast. 2. comming vp out of the earth 3. and he had two horns lyke a lamb. 4. and he spake as dyd the Dragon. 5. and he dyd all that the firste beaste could do. 6. in his presence. 7. And he causeth the earth, and them which dwell therein, 8. To worship the firste beaste, vvhose deadly vvounde vvas healed. 9. And he dyd great wonders. 10. So that he made fyre come downe from heauen. 11. In the sight of mē. 12. And deceiued them that dwelt on the earth by the meanes of those signes which he had povver to doe in the sighte of the beast. 13. Saying to them that dvvelt on the earth, that they should make an image. 14. Vnto the beast, vvhich had the vvounde of a svvord and dyd liue.

The Paraphrase.

1 And I beheldе (saieth S. Iohn in this secret reuelation of my Lord, an other beast arising out of the earth. A figure is this of al false prophets and vngoly preachers. Beastly are they euermore, vaine, carnal, and corrupt in their studies, abhominable in the prac-

practisings of their wicked harts, not seeking God but their belleyes, not Christes glory but their owne pride and vaine glory.

2 From the earth they aryse, all geuen to erthly wisdome. The only affectes of this worlde doth moue them to teach, & no good zeale of ỹ truth. Either are they tickled with ambition, pricked with auarice, or els stirred with mallice to inuei. These are the common affects of the wicked. This goinge vp haue they from wickednesse to wickednesse, and shall haue still till the Lorde destroy them, like as haue the iust beleeuers from vertue to vertue in the spirit, till such time as they see him face vnto face in the euerlasting Syon. From the worlds beginning hath this beast risen vp in Cayne the first murtherer in the fleshlye Children of men, in Cham the shameleese childe of Noe, in Ismael & Esau, in Iannes & Jambres, in Balaham & Baals prophets, in the Beniamits & Bels chaplains, in Phasur & Semeias, in Judas, An-

nas

nas and Caiphas, in Bariehu & Diotrephes. And now sés their time most of all in Mahometes doctoures and the popes queristers. Yea stil they are aloft in their beastly beggerye, & will be till their mischif be finished. Who séeth not now a daies ỳ hath light in ỳ spirit, ỳ malignite, hipocrisy, fraud, craft, & deceit, in certen false prophets at pauls crosse in London, & in other places els.

3 This beast had ii hornes like the lambe at a blush, but all counterfet & fall in very déede, for he spake as did the dragon, the hornes of Christ, are his high kingdom in the world. Only ariseth his Churche by faith in the glad tidinges and promises of god. That word is ỳ sceptre of Christes power and ỳ rod of right order where as he reigneth. None others strange sceptures are there, neither tradisions nor customes. Seuen hornes had Christ, for in him was the fulnesse of ỳ veritie. This beast hath but ii. and yet they are but false & coũterfet. They seme to be Christs & are not.

These

These are the corrupted letter of ỹ ii. testaments, falsly interpreted, and for a carnall purpose alleaged. And therefore it is but apparent, hipocritishe, and deceitfull, yea, and cleane repugnant to the Lordes meaning, not hauing ỹ iudgment of his spirit. This letter without the holy ghost is death, & nothing pertaineth vnto Christ. He is the verytie & life, this is but a fable or ficcion. His word is spirit and life, this is but a brasse pot sounding, or a lattẽ cãdelsticke tinkling, fantastical & faint, sophisticall & slaightye. Though these séeme like Christs, yet are they none of his, but ỹ very horns of ỹ beast. For they vphold antichrists kingdom & not his, a worldly glory & not his, for his kīgdō is not of this world, no lōger ar they his words, his lawes, nor his testimonies thã they maintaine his right honour. No newly practised worshipinges alloweth he for his, but vtterly abhorrith thẽ al as things rawe & vnsauery.

4 And therefore it folowith, ỹ this beast spake

spake as did ỳ dragon. The doctrines and teachings of these false Apostles and deceitefull maisters, are lyes in hipocrisye, and the verye doctrine of deuils, vnder title of the veriti repugnaunt to the same. Not vnlyke to ỳ the serpent sayd vnto the woman, ye shall not dye if you eate of the forbidden fruite, but ye shall be surelye as Gods, knowing both good and euyll. They do as did sathan in the desart. Alwayes they perswade vs either of stones to make bread, or els to throw our selues downward, or els to worship the deuill. That is, to chaunge the good creatures of God from their right vse, as trées into idoles, silkes, velvets, cloth, golde, & siluer into superstitious ornamẽts, chast mariage into stinking whoredome and sodomie with such lyke. To decline from the duties cõmanded of God to their idle obseruaciõs, so making his commaundements of none effect for the vaine traditions of men. And finally to fall vnto forbidden worshippings or abhominatiõs of Idolatrie, of whõ

they

they are full. And for these they haue with Sathã also their mangled scriptures to lay for thẽ, to proue that the help of dead saincts is necessary, their masses, merytes, & works more than néede, expedient, and the fyre of Purgatory a fearefull thing, with ỹ diuil & all of such fantasies. These are the prelates of Antichrists church, ỹ two horned mõsters or great bellyed Byshops, rightly discribed here of ỹ holy ghost in this two horned beast. These beastly buszards ar not ashamed both to say & write, ỹ in their miters they beare the figure of both Testaments, whose veritie they impugne wt both nayle. Very truly they say, that they carrie the figure, for in déede it is but a shadowe they beare. Not to glorifie God, but their owne beastly bodyes wt gold, pearl, & stone, lyke Mahoũds in a playe, for hys trueth they most cruelly persecute. These are ỹ verye false Prophets, ỹ instrumẽts of sathã, ỹ deceiuers, wolues, wagelings, Iudasses, dremers, liers, Idols, aduersaries, adders whelps, foxes distroying

the Lords vineyard, deceitful wo⁊kmē, desperate shephards, blind watchmen, dum dogs, diuils incarnate, wicked séede, vnsaciate beasts, whose God is their belly, & glo⁊y their confusiō. To al these & to many other such doth the holy ghost compare them fo⁊ that they haue wt their errors & lyes turned ẏ swætnesse of ẏ scriptures into bitternesse, scarsly leauing one place therof vndefiled wt their filthy d⁊egs.

5 This beast (saith S. Iohn) dyd all things ẏ the first beast could doe, euen before his own face. The same lying power to deceyue in hypocrisie hath this beastly b⁊od ẏ ẏ great Antich⁊ist hath, ẏ same wily craftes, & the same beastly kindes of idolatry, & so doeth vse them. The same abhominations maintain they ẏ wo⁊ld ouer, ẏ ẏ pope maintaineth at Rome, & Mahomet in Barbary, of Turkye. Yea, ẏ same superstitiōs & so⁊ceries, ẏ same execrable traditions and beggeries. The same ceremonies haue they, that he hath, ẏ same vnctions, ẏ same o⁊ders, & the same masses. The same idle ob-

seruas

seruatiõs w̃ vnknowen cloyning, clattering, and wauling, are still vsed in Englãd, like as they were vsed afore and w̃ no lesse blasphemy vnto God.

6 To doe suche things in the fyrst beasts presence, is to do them where his power & authoritie is raigning, or where as is the seate of Sathan, which is euery place that admitteth straunge worshipping.

7 Both the earth & them that dwell in the earth, compell they to worship this first Beast. Not only enforce they them to wicked Idolatry, that neuer wold know ẏ truth, but also many of those which haue great knowledge in the same. Oh how many are in Englãd, & in other regiõs also that in these daies worketh against faith, knowledge, & the holy Ghost admitting the priestes abhominations? Rather had they to dwell still in the earthly beggerie with the blasphemie of God, than either to be out of fauour, or to lose their offices to haue their goods hindred, or to hazarde their lyues, so swēt ar these wātō worldly plesurs.

Rather had they to perishe with the sonnes of Hely & Samuel, for abusing the ordinances of ỹ Lord, & with Core Dathã, & Abirõ for rebelling against them to sinke vnto hel, then w̃ Christ to take paynes in pouertie. But let not thẽ think to be worthy of Christ, that better loue their owne carnall commoditie, thã his heauẽly veritie. & Well, the beast must they worship whose woũd is made whole. His olde rustie rules newe burnished, and his olde Romish ragges new patched by a newly confyrmed authoritie, must they embrase in paine of death. The Lambe shall not yet be suffred to appear. Stil for a time must these terrible termagaunts haue more worship thã God, their traditions preferred to his most pure worde. And why shuld it not be so? haue they not now a new reformed church, in whom ỹ beasts woũded hed is newly restored? So lõg as it is like the popes church, it must folow his rules, and cleane to his ordinaũces. It shall not folow Christ in faith & in doctrine, til it appear like ỹ church

church which he left here behynd him whan he ascended. And that is not lyke to be yet.

9 First must there be wrought great wõders. Fyre must be compelled to come downe from heauen in the sight of men, by this two horned beast. The disciples of Antichrist with their by furked ordinaries must violẽtly pluck from the true Christiã church (whose reign is not of this world) the eternal word of the Lord.

10 Then must they take from them the consuming fyre that Christ sent downe into ỹ earth of mens harts, to dryue vp all mallice and sinne. Yea, they must depryue them of the cloue fierie tonges, which ỹ holy ghost poured vpon the Apostles, to the cõfort of all ỹ world. The tresure ỹ Christ hath left here to socour vs, they must hyde vnder ỹ ground, and ỹ candle that he light vs to se ouer the house, conuay vnderneath the bushell.

11 And these wõders shal they work in the presence of men. Already haue they takẽ in England, from ỹ Bibles,

the annotacions, tables, & prefaces, to perfourme this their dãpnable enterprise. They haue straitely forbidde ỹ reading therof, for time of their Romish seruice. Som haue they burned, & some put to silence, & all in the face of the people. Yea, they raised the maides of Ipswhich and of Kent to worke wonders & maruels, & now of late ỹ folish Northẽ men to fight for their Church. What practises they haue had in ỹ eare, and ỹ eare to fetch away ỹ true fauorers & preachers of the Gospell at diuers times, he ỹ wel cõsidereth, may say ỹ ỹ holy ghost hath here rightly described them calling thẽ workers of wõders. The discrẽt cittizẽ of Londõ master Packyngton was slain w̃ a gun at saynt Thomas of Acres (as they call it) not without their priuy legerdemaine. But this w̃ other of their miracles I intend to declare more at large, in an other tretise the Lorde lending me life. It is not long ago also, since Alexãder Seyton an excelent learned mã, w̃ pore master Tolwin recanted at Paules

+ Cyron. Pa

crosse.

crosse. Nor yet long a fore sens good doctor Crome was compelled to do the same. And now last of all, to take the scripture cleane away, they haue sought out great faultes in the translation of it, & there vpon taken them awaye from ỹ common peoples reading. Great paines they take to put it doun, but they neuer swet yet in ỹ setting vp of it. Thus mind they to work their wõders, till they haue buried it all in ỹ earth. They lack now but iiii. knights to hier, to kepe it down still, ỹ it rise no more vp. O veri imps of hel, & lims of ỹ diuil, how vaine are your studies, & how wicked are your practises: I haue no doubt, but wĩ shorte space God will distroy ỹ counsailes, & dissipate ỹ strength of them ỹ pleasmen. Yet let no mã meruail though they do these feates for the time. For if the Gospell were taught without checke, in a whyle should nothing remain of ỹ generation, neither myter nor rochet, shauẽ croun nor anointig, & ỹ know they wel inogh. For ỹ word of ỹ lord is ỹ breth of his mouth ỹ shal

them, and the deuouring fyre ỹ shall consume them.

12 By ỹ means of these signes (saith the texte) which this beast had power to doe in ỹ sight of the other beast, or wher his abusiõs doth raign without checke, he deceiued them ỹ dwelt on the earth. Many in this age are wonderfully abused, through ỹ deceiptful werking of Sathan in these horned whoremõgers, but yet non other thã are earthly mynded. Of some men in dẽd the eyes are bleared with theyr crafts, of some mẽ ỹ weak iudgemẽts blemyshed with their subtilties, for wãt of discerning ỹ scriptures. Some men are tangled wỹ doubts, some troubled wỹ terrour, some tormẽted with feare, cõsidering ỹ for this new learning (as they wil haue it called) some haue ben hãged as were ỹ thre pore yong men of Southfolke for the rotten rode of Dourcourt. Some burned, some be headed for thinges of nought, as is knowne to all ỹ world. These thyngs daseth theyr wittes, and amaseth their myndes.

And

And earth is ẏ cause of al this, were it not that they much moze loued this wozlds pleasures than God, it should neuer be so.

13 All the persuasions of Antichzistes pzelates and pzeachers hath euermoze ben, and are now still vnto such earthlye inhabitantes, that they shoulde make an Image lyke vnto this beast, which is alwaies to chose such an Emperour w̄ other wozldly gouernonrs as shal be foz their commodytie. Ye must by ẏ wozldly people be compelled to take authozytie, sceptur, and crowne at their hands, so swozne to maintaine their fleshly lyberties. Ye must also be fashioned by their wicked doctrines and false counsels in confessions, lyke them in all sustersticious lyuinge, and in the tirrānous murther of innocent Chzistē men. Where such an head ruler is appoynted, there is his owne figure made, and where such a Gouernour is constitute, there is his owne Image set vp. Foz we must consider that this reuelatiō is in all poīts

no ſtory, ſpecially here, as many wri
ters haue thought it to be, in ſuppo-
ſing an Antichriſt to be borne at the
latter ende of the world. But it is a
miſtery cõprehẽding in it but one ge-
nerall Antichriſt for all, which hath
reigned in the church in a manner
ſince the Aſcencion of Chriſte. And in
this one poynt are al ỹ commentours
that I haue ſeene, moſt folwly decey-
ued, yea, the beſt learned of them. I
know wel if ther be ani yet to come,
he ſhal be but a mẽber of this. Againe
to our purpoſe.

14 Speciallye muſte they make a
right Image of that beaſt, which had
the wounde of a ſword and did liue.
This betokeneth that in theſe dayes
they ſhall ſturre about them, & leaue
no cautels vnſought, nether any fals
counſels vnfet from other realmes,
to doe their feats with, and to faſhi-
on the Chriſten Gouernours to their
myndes. As Winchelſter did the laſt
time he was in Fraunce. After whoſe
comming home, many great won-

ders

ders were wrought in Englande, and fyre was made to come downe from heauen. Cõsider the storye afore, for the storye declareth the misterie. That wounded head now healed, must be vpholden.

15 He had a greeuous wype with the sword (which is the liuing word of the Lord) when he lost his Monks, chanons, and fryers, hys purgatory, pilgrimages, and shrynes. Yet was he not all dead. For though their coules, cotes, and rochetes were of, yet had they still the same popishe hartes, and the same superstitious frowardnes, that they were wonte to haue. This might haue bin found true, if it had bin searched, when certen popish priests of maister Whartons retinue not far from Bongay in Southfolke did calk for Cromwel, & for other els, if the worlde had not chaunged to their mindes.

I write not this, thinking they can harme by theyr calkinge where as faith is resydent, but onely to shew, that theyr hartes are yet alyue, and

how

how vertuously they are occupied. Many things I cõsider at this instãt poynt, concerning Prince Edward, whõ I dout not but the lord hath sent for the singuler comfort of England. Not that I temerously diffine any thing to come concerning hym, considering it onely in the Lords power. But I desire the saide Lorde to preserue his bringing vp from the contagious drinkes of these false Phisicians. And this is to be prayed for of all men, if ye ponder well the text & marke their wonderfull workings, where the beastes head is restored.

THE TEXT.

1 And he had power to giue spirit vnto the Image of the beast. 2. And to make that the image of the beast should speake, 3. And should cause that as many as would not worship the Image of the beast should be killed. 4. And he made all, both small & great, rich and poore, free and bond. 5. To receiue a mark in their right hands, 6. Or in their foreheads. 7. And that no man might bye and sell. 8. Saue he that had the mark. 9. Or the name of the beast. 10. Either the number of his name.

The

The Paraphrase.

1 For power they haue to geue spirite to the Image of the beast. It is surely geuen them of the deuil, whā they haue once fashioned out ẏ beasts right im age, or made of an emperor a tiraunt, or set in the place of godly gouernour, a cruell murtherer vp of gods people, by flattering prayses to encourage them to al mischiefe, and by wicked counsell to prick thē forwarde to make cruell actes of murther for vpholdinge their beastly generation. The spirit that they do minister vnto Princes euermore, is not the correction of sin, the amendement of lyfe, redresse of the common wealth, prouision for the poore, nor the seeking of Gods glorye. But by flatteringe praises to vpholde thē in their euils, much after this sorte of speakinge. Your maiesties or graces are called most vertuous, moste valiant, most worthy, most wise most mighty, & best learned among al chri-

sten

ften potẽtates. Thei are al but aoes, iu cõparisõ to your woꝛthinesses. Jf it be your maiests plesure to do this oꝛ ẏ within youre owne dominiõ, who shall be so bolde to withstande you? No, though Gods holy lawes be an hundꝛed times against it. Soppoꝛt ẏ olde religion of holy church against the heriticks, & ye cannot chose but pꝛosper in all your affaires. Let it be treason against your owne persons, accoꝛding to the actes of the Empe- rour Sigismundus and of king Hẽ- ry the fift, if they do but once speake against hir coꝛrupt customes. Make cruel constitutions a pace, & pꝛoclaim them abꝛoad to shew your selues the popes liuely Jmages.

2 Our office it is to cause ẏ beastes Jmage to speake. Let therfoꝛe your voyces be heard. Be no domb idoles, but speak with bold stomaks. Jn his spirit make vtterance without gods woꝛd of his old romish rules. Send foꝛth your pꝛoclamaciõ to be publish ed eueri where, cõcernig his masses, his confessions, his ceremonies and his

his whorish chastitie. Let al things be blowen forth vnder your titles, names, & auctorytes, to be obserued vnder pain of death. If other reimes report that ye abuse the duty of emperours or kinges (which is the office of god) estéeme not their sayings, but stand wel in your owne cõceits, Interpret ẏ scriptures at your owne lust & pleasures as your law master of Rome hath done afore your time. 3 Cause so many to be killed, as wil not worship the Image of ẏ beast, or obey such wicked lawes against the veritie of god, as hath bin made by those Emperours that were ẏ pops eldest sonnes, by the kings of Frãce, which were his yonger sons, or by other princes els which were ẏ defenders of his church, let none escap your hãds ẏ inueieth against our kigdõe, but make hauok of thẽ on euery side as of heriticks & traytours, to prsue the holy ghost true here in his foreiudgemẽts. For ẏ is your office, not appointed of god but of sathan. And in our cõmission frõ him also we haus

haue it to be no ſlake mouers of you therevnto. So hath Chriſt tould afore in this reuelation vnto S. Iohn the Euangeliſt. This is the Ghoſtelye counſell ỹ we ỹ horned beaſts haue in commiſſion to geue vnto you from the mouth of the Dragon. Whē ſuch an Image or Idoluſe prince is thus vp ſet or conſtituted by authority (his oth once mad that he ſhall al waies defend thē) he may in no wiſe ſpeake, but out of that ſpirit, ỹ their cōiurers, confeſſours, I ſhould ſays, haue put into him. Ye mai make no lauws but at their ſpiritual appointment, like as ỹ Emperour Carolus doth now in theſe daies. Much after this ſort, became ỹ emperour Nero, this beaſtes image immediatly after Chriſtes aſcention by the ſubtil ſlaights of that ſpiritual ſorcerer Simon Magus, at Rome to withſtand ỹ Chriſten preachers Peter & Paule, as largely witneſſeth Egiſippus in his thirde booke de Hieroſolimorū excidio, the ii. chap. This Simon Magus by flateringe praiſes crepte firſte into his faner,

promising him health, long life, increace of power, & enlargemēt of his empyre, with cōtinuall victory ouer his enemies, in case he would folow his counsel, vpon this became he, not only his chiefe counseller, but also ȳ high bishop of his soule, & conseruatour of his body, the preseruacion of his whole health and life to him committed only. All thinges after that was done by his counsell to stop the Apostles preaching, he taken for the emperours most familiar friend, and a man most profitable to the cōmon wealth of the Romans, & they sone after suppressed and put vnto moste cruel death.

4 And he made all (saith saint John) both greate and small, rich & poore, free and bonde, to receaue a marke in their right handes, or in their foreheds. When this new raised Image of ȳ beast, or sworne power to Antichrist, is once raised vp or admitted by their authoritye, be he Kinge or Keyser, Prince, or other Potentate, he must stronglye defende that

ſinagoge of the diuell, with whoſe maieſtie, crowne, and ſcepture. By their only counſel muſt he thē make lawes (for they muſt geue him ſpirit) and ſend his commaundementes abroade ẏ their holy decrées be obſerued. Cōmiſſioners and viſitours muſt out vnder ẏ auctoritie, as wel to the clergy as laite. Thē muſt al be ſworn to it and ſo obey it, both high & lowe, both gentleman & yeoman, both owner and farmar, both citizen & townſman, both marchant and plowman, both maiſter & ſeruant, both native dweller, and denizon. Yea, both prieſtes in their colleges, monks in their abbayes, chanons in their couents, & fryers in their cloyſters muſt after their ſort do the ſame. This rule hath bin alwaies for the commoditie of that kingdome, where as ẏ powers haue bin thus by thē peruerted. Much were it to ſhew the manifolde examples in that behalfe. Charles ẏ v. now Emperour, to make this good, and to ſhew him ſelfe to be the ſayd beaſtes Image, cauſed ſuch actes to

be

be publyshed throughout his whole dominion against ỹ christen doctrine, wherin al they ar declared heritiks, scismatiques, & excõmunicats, which taketh not ỹ pope for S. Peters only vicare & head of the christen church, none excepted, neither king nor conquester, as there are now diuers of ỹ contrary opinion. The articles of ỹ Louanians vnder his priueledge, & the actes of the Parisians vnder the French kings auctority, proclaymed in this presẽt yeare of our lord a M. D. xlv. wil make al this matter good. Anno 1545.

5 And what is this els both in their clergy and cõmons, but to receyue a marke in theyr ryght hãdes or foreheads, for in admitting those articles and actes, they graunt to obay those blasphemous doctrines ỹ shall both corrupte their life and fayth, both theyr workes and conscience. For in consentinge vnto errours in their faith, they spot their forheads, hauing so their cõsciences marked wt an hot iron. In ful granting also to do

them in effect, they defile their hands perfourming such workes as are vnpure before God. If they were gone quite from Christ that wrapped themselues againe in the workes of the law, appointed of god before his cõming, much more are they gon from him that tangle themselues wt such workes of bõdage as he neuer knew, as are al their idle obseruations, hauing no expresse commaundements of the word of God. Onely loke we (saith Paule) in spirit to be iustified through faith, which by loue is mighty in operation.

6 And for them that so beleueth is this distinctiue, or, put betwéen their handes and foreheades. For all they that outwardly kéepe these heathenish obseruations, haue not their consciences defiled with them, for their inward faiths sake, though thei performe their outwarde workes doubting the terrour of the lawes. Yet would I counsell them not therein to trust, but at the word of ỹ lord to goe frõ it. For though Loth dwelt in Sodome,

dome, yet at the Lordes voyce he de parted from thence.

7 This image made also ỳ no man might bye or sell, saue he onely ỳ had the marke, or the name of the beast, or at ỳ leaste the nũber of his name. The actes of Justinian ỳ emperour, shal make this good, so shal ỳ constitutions of Adelstane & Edgare, & many other kings here in englãd which for ỳ order & cõmodity of ỳ clergy made many politique lawes. Specialy king Inas, gouernour of the west Saxõs, which first gaue the Peter pence vnto Rome, & made him selfe a monke there. But in this spirituall generation among thẽselues, is none alowed for a marchant vnlesse he come in by simony. None was made bishop, pastor nor curat, but payd for it their tared sũms, bishops to the pope, and the priestes to the bishops, besides Item in brybes.

None might els be alowed to vtter to aduantage the wares of the beast, or distributs the rytes of that holy whorish church.

8 Neyther were anye made frée of that marte, vnlesse they hadde the marke of the beast, which is not only the outwarde signe of their head, shauing and anointing of theyr fingers, but also the inwarde pryncte of their consciences, receyued by profession made to that wicked monster. For lyke as true faith in Jesus Christ is the marke of a perfect christiã, so is a false beleue in popish traditions a token of Antichristes mẽber By their fruits (saith christ) shal ye know thẽ. For the one foloweth ỹ rule of gods worde, the other hath counterfeit works of mens prescription.

9 Els must they haue the name of the beast to be called spirituall men, or the holy consecrat number, as his holy fatherhod is called.

10 Or at the least they must haue ỹ number of his name, which is a note of magnificence and worthines. Lesse can they not be called then Lords, so many as are sworn to that spiritual market. The most ragged ronnagat, and idle idoit among them, is no lesse

then

then a sire, which is a lord in ỹ latin as sir John, sir Thomas, sir Willia. In the Latin onely hangeth they⁊ great Lordships. Amonge their vnknowne latin houres, their masses, & their diriges, lyeth their plentuous patrimony in their portasses & masse bokes. Not he that leaueth all with pure Peter, may be called from fishing, nor with Mathew from the custome house, to do these offices. But he that catcheth all with Judas and Simon Magus must come from Symony to doe them. Not he ỹ is called of God as was Aaron shal haue cure of soule, but he that offreth to Cor-bā with Annas and Cayphas. Such a world hath it bin and is yet styll in the world abrode among them.

THE TEXT.

1 Here is vvisdome. 2. Let him that hath vvit. 3. Count the number of the beast. 4. For it is the number of man. 5. And his number is six hundred, sixty, and sixe.

The Paraphrase.

1 Here is wisdome to be had (saith saint John) Let him that hath wit, count the number of ỹ beast, for it is the number of man. And his number is six hundred, sixty & sixe.

2 For so much as Christ hath willed vs dilligentlye to searche the scriptures, & the holy ghost here doth cõmit the iudgement of this secreat to the wit of man, some writers haue deducted this number out of certaine græke words, betokning this great antichrist, because this preſet reuelatiõ was first written in ỹ græke language. As out of Antemos, which signifieth one contrary to Gods honor, out of Arnume, whiche signifieth a denier of God, & out of Teitã, which betokneth the sunne. All these 3. vocables, though they seeme diuers, yet containe they after the græke rules, neyther more nor lesse, than this set number. And all this may stande both with Scripture and reason.

For

For he that is not with Christ, is a-gainst him, callyng that is good euill, and that is euil good, ministring darknesse for light. Such lying masters as hath brought in sectes of perdition, hath denyed the Lorde that bought them. They are not the light as they boast them selues to bee (for all they like to bee called spirituall) but they are the fallen starres and very Apostataes from God, & Sathans transfourmyng them selues into the Angels of light, by diuers kyndes of Hypocrisie.

3 Some expositors leauing ỹ Greke, hath practised the same thing by these two latine wordes. Dic lux, cõtaining innumerable letters ỹ same set number. Whiche signified that they call them selues the light or men of a spirituall sorte, being nothing lesse. For they in deede are the same felt darknesse, that will in no wyse receyue light, but rather persecuteth it with most spight and crueltie. After thys sorte might I bring in Diabolus incarnatus, or filius perditionis, the

diuil incarnate or ỹ sonne of perditiõ, for both they are the names of thys beastly Antichrist by the scriptures, the one wanting in the numeral letters but .iiij. of ỹ number, & the other but vj. which might be supplyed in ỹ other letters . But among all these this word Arnume most mighly toucheth ỹ mystery, which is as much to say, as I deny. Euidently seemeth hee to haue the marke of ỹ beast, or to bee sealed with the numbed of his name, that sayth whẽ he heareth ỹ manifest veritie, I will neuer admit it whyle I haue a day to liue, it is against good order, it standeth not with laudable custome, our doctours agree not therunto, our holy canõs alloweth it not, it hath not ỹ holy fathers consente, with suche lyke. What are these els but the voyces of an Antichristful of such voices was ỹ Popes legate Gaspar Contarene at ỹ laste counsayle of Rainsburgh, so was ỹ frantike papist John Eckius, & our winchester ỹ winker of miles, largely declaring thẽselues, to be deeply of ỹ same profession and marke.

& But I fynde yet an other thyng in it. For it is called here the number of man, whose number lyeth all in vj. God created all things for mās commoditie in vj. dayes, & in ỳ seuẽth rested. After this creation continued man the space of. vj. ages til the commyng of Christ, which brought with him the sabboth of the spirit. And this is signified by the greater number, which is ỳ vj. hũdred. For not vnlike is it to the tyme, tymes, & halfe tyme of Danyel & John, & to ỳ yeares, moneths, & dayes of Helyas & John also, as we had afore. Since Christes ascention hath the church continued by vj. other ages of much lesse tyme cõprehended in the. vj. seales, in the latter end of whom we are now. And this shall conclude with suche a sabboth of peace in the frædome of Gods worde, as hath not bene since the beginning. Sathan shall be tyed vp, and the true beleuers shall occupye in much quietnesse, ỳ beast cõdempned with all hys false Prophetes. And this is the nomber of the first.

But

But this peace shall not thus inquietnesse long continue. For longe cannot Christes church be without persecution. Sathan shal be loosed againe, and the beleauings of the beast shall set vp their bristles, and persecute the Saintes a fresh. Agayn shal they plant & builde, rauish & kepe whores, ryot and ruffle, as though they should long continue. But sodainly shall the latter iudgement day of ỹ Lord light vpõ them vnbewares, the perpetuall Sabboth of ioye shyning to the elect flocke of Christ. And this is the least number of all, compared here vnto vi. And may well be signified by the xlij. moneths afore, which is ryghtly vj. seuenthes, in the which they shall treade downe the holy citie or cõgregation of the Lord once againe. This latter accounte was founde out by a certayne vnnamed disciple of John Wycleue, and I suppose it most agreeing to the truth. The second sabboth here, or libertie of Gods truth, hath had his shew in England alreadie, if ye marke it well. And whither

it

it wil yet appeare moze open oz nay, it is in the Lozds handes, let vs pzay and hope, foz it hath great lykelihode of a much farther appearaunce.

6 Since the wozlds beginning hath the milteries of iniquitie wzought in Caine and in his posteritie, and so cōtinued in the beastly members of Antichzist, and so shall doe still to ỹ latter day. Therefoze is it no lesse than the number of men, six hundzed sixtie and sixe. Thus is he tokened with all wickednesse, that admitteth the false fayth of this beast, and folowith the same in his liuing by the subtile perswasions of the bishops and their lying Pzophets, ỹ is sealed vp to eternall dampnacion, vnles the Lozd cal him in time. Not only in England is healed the beastes wounded heade, but also in ohter certain regions. But foz so much as it is most liuely don there, and this boke wzitten in that languag, I haue onely bzought fozth hære examples thereof in that purpose.

The

The xiiij. Chapter.

IN this present chapter declareth the Lord vnto Iohn, and vnto his faithfull seruants by him, the degree, estate, & condicion of his true beleeuing church, now after he hath afore lyuely described the beastiall churche of Antichrist & of his horned spiritualitye by ỹ afore named ii. mõstrous beastes. And this is that his louers should know what they be which are of his houshold, & what an helper they haue of him in the midst of their aduersities, to the comfort of their soules. And though they bee heere amonge those raging tirantes in tirrible agonies & paines, persecutions & troubles, he is neuer absent from thẽ, nor will not be till he hath rewarded them w̃ vnspeakeable Ioyes.

The

THE TEXT.

1 And I looked and lo, a Lambe ſtoode in the mount Sion, 2. and with him an C. and xliiij. thouſand, 3. hauing his fathers name written in their foreheads. 4. And I hearde a voice from heauen, 5. as the ſound of many waters, 6. and as the voice of a great thūder. 7. And the voice that I hearde, was 8. as the harpers that playe vpon their harpes. 9 And they ſang as it were a nevve ſong, 10. before the ſeat, 11. and before the foure beaſts, 12. and the Elders, 13. And no man could learn that ſonge, 14. but the hundereth and xliiij. thouſand, 15. vvhich vvere redeemed from the earth. 16. Theſe are they vvhich vvere not defiled vvith vvomen, 17. for they are Virgynes. 18. Theſe followe the Lambe vvhither ſo euer he goeth.

19. Theſe

19. These were redeemed from men, 20. being the first fruites vnto God and to the Lambe, 21. and in their mouthes was found no guile, 22. for they are without spotte before the trone of God.

The Paraphrase.

1 I loked (saith Saint John) on the other side, & in a thought as it were, I behelde that a Lambe stode vpon mount Sion. Euen ỹ Lambe of God Jesus Christ, that alone toke away the sinnes of the world. Alone doeth he gouerne his faythfull church, as the onely and immediate head therof, hauing none other to assist him in that office. For who is the King ouer Siõ but he? Who shall reduce Israell again to his folde but he? Only is hẽ with his congregation, to ayde them with his word, to bolden them with his spirite, & to strengthen them with his grace.

2 And with him were presente an hundreth and .xliiij. thousand, hauing his fathers name written in their foreheads. So many as haue in hart rece-

receiv-

reteined his word, and in faith digested his verity, are ẏ very children of Abraham, and are marked vp for the sonnes of god by the seale of the holy Ghost.

3 For power haue they geuen thẽ to be Gods children ẏ beleue in his name. And this is it to haue his name written in thir foreheads. For their faith declareth thẽ Gods sonnes. Let this set number be none impedimẽt to the reader, to be taken here for ẏ vniuersall multitude of the faithful, as well of ẏ gentiles as of ẏ Iewes that beleueth, though it otherwise appeareth in the viii. Chapter of this booke. For so well is the gentle that hath faith, a perfect Israeltie, as is the Christen Iew. Yea, much rather was Zachius for his faith iudged Abrahams childe, thã was Simon for fulfilling the workes of ẏ laws. For God is not parciall. Whatsoeuer he be ẏ feareth him & worketh righteousenesse, is accepted with him. And so is it ment heare. And therefor is not the difference written here as in

ỹ other place, but al is ioyned in one, to comprehende all vnder one. And as touching ỹ equall certaintie in nũber both here and there. Like as it is there certainly knowne vnto God, euen so is it here thoughe it be vnto vs both innumerable & vncertaine. Not as concerninge the number it selfe, but ỹ common vnderstanding thereof in ỹ scriptures. For if ỹ number of one seuenth be an infinit nũber ther, much more of many seuenthes.

4 And I harde a voyce frõ heauen (saith S. John) which is all one with the aforesaid Sion, & is the vniuersal cõgregacion of Christ, all cleare frõ ỹ superstitions of men. For, from Sion commeth the lawe of the Lord after Esay, and the word of God from Jerusalem.

5 This worde is as the noise of many waters, whan it is in ỹ mouthes of many diuers peoples, of diuers nacions & tũgues, one not vnderstanding an other, & yet knowing it eche people among them selues.

6 Very like is it also to a great thũ-

der

der cracke, mighty, fearful, and terrible to the flesshe. Very harde is thy word Lord (sayde Christes disciples) who is able to abide it.

7 And ỹ voice ỹ I hard (sayth John) was much after ỹ noyse ỹ ỹ harpers make whē they play vpō their harps. Ful of agreemēt are ỹ holi scriptures, yea, ful of swēet hermony & concord, more precious are ỹ verities of the Lord than is golde, and their melody more swēet than hony.

8 With thē reioysed Dauid before the arke of the Lorde. In them toke Paule a stomake, and cōfounded the Jewes at Damascus.

9 And swēetly they vttered w̄ their voyces a song that seemed all newe, before ỹ seat of ỹ Lord, before ỹ foure beastes, & before the auncient elders. This song is the word of the Lorde, all new both to the good and to the il. The faythfull it renueth in the spirit of their mynds, prouoking them to do on a new man in Christ. The hartes of ỹ vnfaithfull is so hardened ỹ they in disdayn and spight doth call it new

learning, as did ỳ ignorãt multitude at Capernaum, and the worldly wisemen of Athens.

10 Before ỳ seate of the Lord was this song vttered, which is the godly disposed multitude. For like as ỳ hart of an hipocrite is the very seate of Sathan, so is ỳ harte of a faithfull man the seate of god and habytacle of the holy ghost.

11 Before the iiii. beasts was it opened also by this number of godly teachers, which beasts ar ỳ priuat cõgregatiõs of ỳ Lord, remaining here yet in ỳ flesh, in ỳ iiii. quarters of ỳ world

12 Finally before the elders was it songe also. For none other doctrine is it, nor Gospell of glad tidinges, than hath bin since ỳ beginning, nor than hath bene thankfully receiued of our old auncitors Patriarkes, ỳ Prophets, ỳ Apostles, & ỳ faithful fathers.

13 And no man could learne ỳ new song, but the aforesaide hundred and xliiij. thousand, which were redæmed from ỳ earth. Oh mighty, wonderful, yea & terrible sentence of the Lords.

None

None that take them selues for the people of God, can be accepted afore hym for the true sæde of Abraham, nor for ỹ iust ministers of his worde, vnlesse they be tokened afore with the holy spirit of his promise, and so predestinate to the lyfe euerlasting.

14 None can sincerely do that godly office to the profit of other, vnlesse he be wholly taken from all fleshlye and worldly affects. No man cã come vnto me (saith Christ) vnlesse it be giuen him of my father.

15 The wilfull Iewes beleued not because they were not the sheepe of his marke. Neither is it of him that willeth, nor of him that runneth, but of the onely mercy of the Lord. Necessarie is it therfore ỹ his spirit draweth, moueth, & inclineth the hart. Els cãnot ỹ sõg be swéet, neither in him ỹ singeth, nor yet in ỹ herer. The notes of this new sõg are gods heuẽly vertues, registred in the faithfull hartes.

16 And they that dyd signe them to the prayse of the Lord, were not defiled with women. With no straunge

doctrines, nor yet prophane worshippings is they faith cõtaminate, that vnfainedly haue don on Jesus Christ. Not the spousage of their soules haue they broken by no filthy traditions of men. Onely haue they with Dauyd sought the testimonyes of God, and thought none lyke vnto them. Onely dyd they cleaue to hys pretyous lawes, estéeming all other but chaffe, and very whoredome in the spirite.

17 Therfore are they virgines maryed vnto Christ in faith, as were the Corinthians by Paules preachinge, whõ he wished to cõtinue a chast virgin vnto Christ. Neuer is ỹ maydenhead of ỹ soule lost, till erronious doctrine be receiued frõ ỹ messengers of Antichrist, ỹ Bishops & Hipocrites.

18 The virgins, or vncorrupted beleuers doth folow ỹ lambe whersoeuer he becõmeth. They go after Christ, ỹ beleuing his word, doth fashion their liues vnto it. Like as they folow Antichrist, ỹ fashion their workes to his doctrine. They walk in his steps, that forsake thẽ selues wt̃ him, ỹ beareth the

the crosse of persecutiõs wᵗ him, or yᵗ
suffreth deth for yᵗ truth wᵗ him. And
not they yᵗ seeke them selues, lying
here in all pompe, voluptuousnesse,
and Tiranny. From this place fetch
the blinde papists, a great argument
for their wiuelesse castity, & yᵗ none fo-
loweth christ but they in this muster,
bicause they are vnmaried. Neyther
may Abrahã, Moises, nor Dauid, Za-
chary, Peter, nor Philip, walk in this
number bicause they had wyues. So
perillous a thing it is to haue a wife.
It is greate meruayle they admit
Mary Christs mother to it, bicause she
had a husband. Oh ignorãt asses, & ve-
ry beastly Idiotes. I think you follow
Judas which had neyther wyfe nor
childe, vnlesse he had thẽ sitting by o-
ther mẽs fyers, as many of you haue
yet at this same day. What is virgi-
nitie before god more thã is mariage?
No more thã is circumcision in com-
parison to vncircumcision. And yᵗ is
nothing. No more maketh yᵗ one thã
the other, to a Christian life. Only is
it faith effectually working by loue, yᵗ

the Lord requireth of vs.
Only respected he the faith of Mary, and not hyr virginity. They which liue in matrimony after the word of god, ar accepted afore hi for virgins, & so are named of S. Paule. An other cauillatiō they haue, that none which hath offēded afore, can be of this number. But they consider not what is spokē here afore, ỳ they wer redemed from the earth, & that ỳ spirit of ỳ lord hath purified their hartes throughe faith. Neither haue they grace to remember ỳ Christes innocency is reckened for an whole & perfecte rightuousnesse vnto them ỳ beléeue in him, but they must bring in such trifles, as are their owne beggerly merites.
19 And therefore it followeth also. These faithfull beléeuers (saith saint John) were redéemed frō men, being the firste fruites to God & to ỳ lambe. By none other were they redemed, than by Christ. For of all ỳ elect nūber, he is ỳ only rightuousnesse, wisdom, holinesse, & redemption. From ỳ corrupt, blinde, & frowarde multitude

hath

hath he called them, taken them, and cleared them. And of deformed sinners, hath he made thē, faire, of vile pure, of wretched, glorious, of blinde perfectly seeing, of lyars, true sayers, of obstinate, gentle, of yll good, and of vnfruitfull, profitable. For he it is that taketh away the stony hart, and geueth a soft hart for it, so making vs Abrahams children. Thus are we redeemed from men, whan we are taken by his goodnesse from such corrupt vlages as mans nature is inclined vnto.

10 And for none other purpose but to be ỹ first fruits vnto god, as were the aulter offrings in the old lawe, in the hands of the high priestes. For so much as ỹ elect number ar but a few or a certaine taken out from the vniuersall multitude, and are ỹ portion of the Lord (as were the said offerings) perteyning vnto Christ ỹ only bishop of our soules, they are his first fruits. Yea, & his owne very misticall members, and al but one offring vnto God ỹ father by him. For he is ỹ

only

onely lambe that died for them, his owne bodye, beinge the only oblacion and sacrefice.

21 And in their mouthes was found no gile. For none other wordes vttered they but his pure testimonies. None other taught thei but his vndefiled lawes. None other perswaded they to be obserued of other, but his immaculate Gospel or easy burthen of Christ. No importable yokes laied they vpon mens shoulders, neither of ceremonies, fastīgs nor masse hearings.

22 For they are without spot before the throne of god. Both before them y are faythfull and haue right iudgment in the spyrite (whiche are the very seats of God) apereth their doctrine pure, and also their life innocēt before god hī selfe. Neyther are they spotted with filthy tradicions nor yet w̄ vncūly examples, & as cōcerning their former sinnes, they shal not be imputed vnto them. They are remitted in Christ, and so forgotten afore god. Though this that here hath bin

spoken

ſpoken be concerning ỹ whole chriſten multitude and her preachers, yet doth it moſt ſpecially touche the Iewes or Iſraelyts that ſhal in this latter ags be conuerted vnto Chriſt. And ſo doe I counſell the reader to vnderſtand it. For the mount Syon after the fleſh was theirs. Not defiled are they with vnmaried women, which are the whoriſhe lawes and vncleane ſuperſticions of the Gentiles, vpõ none other harp haue they commonly harped but vpon ỹ ſcriptures, though it hath not bin to the pleaſure of God, tyll nowe in this latter age, wherin they ſhall wholye turne vnto Chriſt.

THE TEXT.

1. And I ſavv an Angell, 2. Fly in the midſt of heauen. 3. Hauing an euerlaſting goſpell to preach vnto them that ſit and dvvell on the earth. 4 And to all nacions, kinreds and tongs, and people. 5. ſayinge vvith a loude voyce. 6. Feare God. 7. And geue honour to him. 8. For the houre of his iudgemente is come. 9. and worſhip him that made heuen & earth. 10. And the ſea & the fountaines of vvater.

The Paraphraſe.

1 An other Angell ſawe I (ſayeth ſaint

saincte John) flye in the midst of heauen. For Christ was the first angell or messenger of the euerlastinge couenaunt of the father. This angell here mencioned is none other than he that had ỳ seale of the lyuing god in the.vii. Chapter, and he that was clothed with a cloude in the tenth chap. And he betokneth those feruent ministers whō god hath sent in this latter time to admonishe his people to flye from the errours of antichrist, & returne to his heauenlye verities.

2 He flyeth in the midst of heauen. An earnest, feruent, & faithful course take they in the middest of gods congregacion (which is his heauenly kingedom here, to whom this reuelation is written) lyke as dyd Paulus, Sylas, and Barnabas, Timotheus, Titus, and Clemens, with other of the Apostles sincerely to declare his worde. Mighty stomaked are they in gods cause, both in their wordes and wrytings.

3 An euerlastinge Gospell had this Angel to preach vnto them that sit, &

dwel

dwell vpon the earth, and to al nations, kynreds and people. His eternal testamēt and couenant of peace hath the Lorde giuen vnto them, to preach deliuerance to the captiue, health to the wounded, lyfe to the dead, and remission to ỳ sinfull. Yea, to vtter that word that is stronger thā is heauen, or earth, and that shall neuer fayle hym that truely beléeueth.

4 The sound of this gospell muste go the world ouer, as in the apostles time. Euen wher must it be spred to ỳ increase of faith. Amōg al natiōs of ỳ earth, among al kinreds of the Israelyts, among all languages of the world, and among all kinds of people, of what sort so euer they be, whether they sit vpon the earth or dwell vpon the earth, whether they be high or lowe, gouernours or subiects, masters or seruāts, owners or fermers. So that they sit not nor dwell not within the earth, or haue they felicitie here. For that is holy should not be genen vnto dogs, nor yet pearels layed before swyne.

5 And

5 And he cryed with a loude voyce, with a mighty feruent spirit do they beat it into the heades of men, both by wordes, writings, and al they can make to haue the feare of God, and to geue him his due honour. And this is the doctrine they teache & the counsell they geue.

6 Feare ye God in all that ye doe, for the first poynt of godly wisdome, is to dread leaste we offende him. Be constant in the worde, and feare no displeasure of men. For no more can they do in their anger but slea ỹ body, and bring it to the rest of god. No power haue thei ouer the soule, feare him only therfore, ỹ whē he hath destroied both, may throw thē into hel.

7 Geue honor vnto hī, worshyp him & serue him alone, praise him, & glorifie him aboue al. But yet after anoother sort thā he hath apoīted, whih is in faith, spirite, & veritie, & not in outward shadowes w̄ obseruation of tymes. He truely honoureth him that trusteth in him, ỹ beleueth his word, and ỹ in spight of all antichrists cō

lesseth it afore al men, after this sort
therfore feare him, & worship hym
nothig douting ỹ assalts of enimies.
8 For the houre of his iudgemẽt is
come. At hand is it that all the anti-
christes and hipocrits shal by the in-
uincible word of god be iudged, con-
demned, and destroyed. From heauẽ
shall hys wrath be declared vpon al
their vngodlynes. With the spirite
of his mouth shall the lorde consume
them, and not longe after wyll the
great day of his indignatiõ toward
them light sodenly vpon them.
9 With al faithful obsequi worship
him therfore that created heauen &
earth in wonderfull strẽgth & beuty,
10 That made the sea & the foun-
taines of water with all that in thẽ
bothanoue, whose power is eternall,
knowledge none other god but him,
None other helper, redemer, nor sa-
uior but christ: for al other christs not
sẽt of hĩ, ar but antichrists, only bow
your knees vnto him, for only is hys
strength euerlasting, onely obey his
lawes, for only are his lawes clean.

The

THE TEXT.

1 And there folowed an other Angel, saying. 2. She is fallen, she is fallen, euen Babylon that great citie. 3. For she made al nations drink of the vvine of her vvhordome.

The Paraphrase.

1 And there folowed an other Angell (saith S. Iohn) which betokneth an other sort of preachers, whose office is here appointed them of the holy Ghost to declare vnto the people ỹ certenty of the fall of the aduoutrus, cursed and malignant church of hipocrits, here figured by wretched Babilō. For though al the true prophets and preachers haue but one worde of God in their mouth, yet palleth it diuerslỹ from them. Vnto each of thē is geuen a diuers vtteraunce of the spirit to edifie. One is soft, meeke & gentle, as was Dauid, Iohn & Peter an other is boysterous, harde & vehement as was Helias, Esay & Paule, And all this worketh the selfe same one spirit. This diuersitie of techers was neuer more plentuous in the world than now in our time, figured

here

here by these two angels. Praysed be the Lord therefore.

2 And the tenour or ground of this latter sort of preachers is this. She is fallen, she is fallen, euen miserable Babylon ỹ great citie of whoredom, bicause she made all nacions to drink of the wrathful wyne of hir fornication. So sure is it that the execrable church of Antichrist shalbe ouerthrowen, and vtterly destroyed, as it wer now performed in dede. Nothinge shalbe vnrooted out that the heauenly father hath not planted. Sooner shall heauen & earth perish, than this promisse be vnfulfilled.

3 For with the stinking whorishnes of hir superstitious worshippinges, hath she poysoned all nacions & peoples, vnder heauen. The great gouernours, & lerned lawiers of ỹ world, hathe she made in maner of beastly dronkerds, wytlesse, faythlesse, and graceleesse, by theyr prostibulous doctrine. And this shal be declared more at large in ỹ .xvij. cha. folowing. wher as she is more plētuously described.

The texte.

9 And the third Angell followed them. 10 saying with a loude voyce 3. If any worship the beast and his Image. 4. and receiue his marke in his forehead, or on his hand. 5. the same shall drinke of the wyne of the wrath of god. 6. which is powred in the cup of his wrath. 7 and he shall be punished in fyre & brimstone. 8. before the holy Angels. 9. and before the Lambe.

The Paraphrase.

9 The thyrd Angel also (saith saint Iohn) followed thē in ẏ thyrd kinde of preaching of ẏ same selfe message, that in ẏ mouth of two or three faithful witnesses all veritie might stand.

10 And by this Angell are they signified that by the word of God stifly impugne theyr wicked lawes & vngodly ordinances, whose maner of earnest preaching is this.

3 If any man worship ẏ beast, which is ẏ great antichrist. And his Image which are those gouernours that taketh vpon them his blasphemous titles, names, authoritie, or defence. If any man also receiue his mark in his forehead, beléeuing theyr lawes to be

a chri-

a thriften doctrine, or haue the print of his seale vpō his right hand which is to fashion his outward workes after the same. The same man shall drinke of the wine of Gods wrath, which are the dregs of ỹ pure wyne poured in the cup of his high displeasure. He shall taste of the euerlasting damnation, that is reserued in the latter curse or fearefull sentence of their moste terrible iudge. To worship the beast and his Image, is to accept them in conscience, and in the outward obedience, with ful consent of the hearte. For that they blasphemously pretend, without Gods authority. As the Pope for Gods vicar or forgeuer of sinnes. Mahomet for the greate Prophet of the Lord, the rulers of the earth, for the Popes elder or yonger sonnes, for moste thriftian Kinges, and defenders of the fayth of that holy church.

4 To receiue the beastes marke in their foreheads and hands, is to agree to such decrees, traditious, lawes,

The texte.

9 And the third Angell followed them. 10 saying with a loude voyce 3. If any worshipp the beast and his Image. 4. and receiue his marke in his forehead, or on his hand. 5. the same shall drinke of the wyne of the vvrath of god. 6. vvhich is povvred in the cup of his vvrath. 7 and he shall be punished in fyre & brimstone. 8. before the holy Angels. 9. and before the Lambe.

The Paraphrase.

1 The thyrd Angel also (saith saint Iohn) followed thē in ẏ thyrd kinde of preaching of ẏ same selfe message, that in ẏ mouth of two or thre faithfull witnesses all veritie might stand.

2 And by this Angell are they signified that by the word of God stoutly impugne theyr wicked lawes & vngodly ordinances, whose maner of earnest preaching is this.

3 If any man worship ẏ beast, which is ẏ great antichrist. And his Image which are those gouernours that taketh vpon them his blasphemous titles, names, authoritie, or defence. If any man also receiue his mark in his forehead, beléeuing theyr lawes to be

a chri-

a thristen doctrine, or haue the print of his seale vpō his right hand which is to fashion his outward workes after the same. The same man shall drinke of the wine of Gods wrath, which are the dregs of ỹ pure wyne poured in the cup of his high displeasure. He shall taste of the euerlasting damnation, that is reserued in the latter curse or fearefull sentence of their moste terrible iudge. To worship the beast and his Image, is to accept them in conscience, and in the outward obedience, with ful consent of the hearte. For that they blasphemously pretend, without Gods authority. As the Pope for Gods vicar or forgeuer of sinnes. Mahomet for the greate Prophet of the Lord, the rulers of the earth, for the Popes elder or yonger sonnes, for moste thristian Kinges, and defenders of the fayth of that holy church.

4 To receiue the beastes marke in their foreheads and hands, is to agrée to such decrées, traditious, lawes,

constitucions, actes, & proclamations, as they vnder those titles haue made onely for their owne couetousnesse & pomp, and neither for the glory of god nor yet for the right maintenance of the christen common wealthe, as I haue declared afore. And also to be sworne to the same, to subscribe to it, to geue counsel or ayde to it, to maintayn it by learning, to minister in it, to execute vnder it, to accuse, punish, and put to death for it, or to think it lawfull and godly, with such lyke.

5 These marked worshippers shal tast of the cuppe of gods indignation, of calamitie, sorow, & wretchednesse in the dayes of their fal here, & after the last iudgement of vnspeakeable paines and most grieuous torments, in euerlasting fyre prepared for the diuell and his angels.

6 The dregges that the Lord hath powred out (sayth Dauid) shall the wicked of the earth drynke. Cleane cõtrary are these Angels to ỹ horned ministers of antichrist. For they maintaine ỹ Popes errours, these ỹ onely

verities

verities of christ. They labor for the glory of their pope, these seketh ẏ only honor of god. They prate ẏ their holy Church shall continue, these say it shall downe with shame. They require worship to the beast and his Image, these will report it blasphemous, & ẏ reward therof damnation. Marke in these two sortes the preachers of our time, and iudge whiche are of god. Against both beastes in Christes quarell shall these Angels contende. Against the Pope and his bishops, Mahomet and his doctours, wyll these godlye ministers replye (whom the Lorde hath sent in this latter age for ẏ purpose) condemnig by the scriptures their auctority, iurisdiction, & power declaring also the plagues that wyl fall vpon them for withholding the truth of God in vnrighteousnes.

7 For these Antichristes and their worshippers w̄ so many as beareth their token shall be punished in fire and brimstone, before the holy Angels, and before the Lamb. Fyre shal be kindled (saith Moyses) in the an-

ger of the Lorde, & shall burne vnto the bottome of Hell. Upon the vngodly (sayeth Dauid) shall he raine snares. Fyre, brimstone, storme, and tempest shall be their porcyon to drynke. The vehement indignation and mighty iudgement of God, shall light vpon them, as vpon Sodome and Egipt, and shall both deuoure them and consume them.

8 And this shalbe in the sighte of Aungels, which are not onely the spirites of heauē, but also the church of the faythfull. Yea, the righteous shall reioyce when he seeth the destruction, and shall washe his handes in the blood of the wicked.

9 In the presence of the lambe shal it be also. For he is euermore with his flock, & shalbe vnto the end of the worlde, wherin he shal sit & cōdem the

The Texte.

1 And the smoke of their torment ascendeth vp euermore. 2. And they haue no rest day nor night. 3. vvhich worship the beaste and his Image. 4. and vvhosoeuer receyueth the prynt of his name 5. here is the pacience of sayntes. 6. Here are they that keepe the commaundements. 7. and the fayth of Iesu.

The Paraphase.

¶ And the ſmoke of their tormẽt aſcendeth vp euermore, as the flams of a fornace with moſt horible ſtinke for a perpetual ſigne of their puniſhmẽt, like as it dyd frõ Sodome & Gomor, when the Lorde ouerthrew them.

2 So ỹ they haue no reſt neyther day nor night, ſo many as worſhip ỹ beaſt & his image, receuig ỹ prit of his nam

3 Both in this lyfe are they cruciate with a troublous and doubtfull conſcience, and alſo after this life w̃ vnſpekeable paynes. For neither ſhal their worm dye, nor yet their fyre be quẽched, all fleſh abhorring thẽ.

4 Thus ſhal they be with the beaſt tormẽted, which haue the ſpirite of ỹ beaſt. For like as al ỹ faithful (which hath ben from the beginning) belongeth to one miſticall body in Chriſte, and ſhalbe preſerued by him ſo doeth the wicked perteine to one miſticall Antichriſt, hauing al one ſpirit with him, and ſo ſhall with him periſh.

5 Here is the pacience of the ſaynts. In this life ar their troubles no plſure is for them in this world, but

hate, rebukes, slaunders, lies, persecutions, and death of their bodyes. Their life vpon earth is continuall affliction, but glorious is the fruite of their labours. Manifold are the misfortunes of the righteous, but the Lord cleareth them of all.

6 Here are they vered that kepe the commaundements & the fayth of Iesu. Here are they had in derision, ỹ behaue thẽselues as ỹ ministrs of god in much patiẽce, afflictiõs, næde, anguish, labour, stryps, imprisonment, and such lyke..

7 Here are they chastened of the LORDE with many sore storms, that they should not be damned with this world. Much haue they hære to suffer of enemies, that onely cleueth to ỹ word of god in life & doctrine.

THE TEXT.

1. And I heard a voyce from heauen saying vnto me. 2. Write. 3. Blessed are the dead, which hereafter dye in the Lord, 4 (euen so saith the spirit) that they may rest frõ their labours. 5. But their vvorkes shall followe them.

The Paraphrase.

1 And I heard a voyce from heauẽ (saith S. Iohn) saying vnto me.

2 Wrii

2 Wryte with penne, or marke suerly this sentence following for them that here suffer in the truthes quarell.

3 Blessed are ỹ dead, or they which are already departed, and ỹ also shal hereafter depart in ỹ Lorde. This voyce from heauen are the infallible scriptures, ascertaining the faith of John, of the swæte rest of the saintes in the hands of God. And that their ende is not without honour, as the vain sort supposeth, but they are coũted among the dere children of God. Let thẽ therefore ỹ suffer in this age be earnestly spyted, & not feare ỹ tormẽts of ỹ enimies in Christes cause.

4 For from hence forth (the spirit saith) that they rest frõ their labours. In a wõderfull quietnesse dwel they, by the very sentence of ỹ holy Ghost, & shall neuer more fæle of any woe. God hath clean wiped away al tears frõ their eyes, all sorrowes & paynes from their bodies, the first daungers being past. Happy are they therefore and moste godly fortunate, that are

slaine for Christ, because they wil not worship the beast & his Image, nor corrupt their faith with their wicked lawes, but in a pure christian beleue departeth frō hence to ỹ Lord. Theyr portion is in ỹ land of the liuing, and their lot among the holy ones.

5 For certainly their works doth follow them. The promised reward of God for constantly standing by ỹ veritie, for the fruites of their christian patience, & for other exercise of theyr fayth, is euermore to their glory present with thē. Not as deserued of thē, but of Christe, in whose fayth they wrought here, & for the promise sake, that they should be gods heyres together wt Christ. The lyuely word also which they earnestly receyued hēre and so rooted in their faith, wil neuer suffer them to perishe, nor to be hurte of the second death.

THE TEXT.

1 And I looked, and beholde, 2. a vvhyte cloude, 3. and vpon the cloude one sitting, lyke vnto the sonne of man, 4. hauyng on his head a golden crovvn, 5. and in his hand a sharpe sickle.

The

The Paraphraſe.

1 I loked yet further (ſaith S. Iohn) and euidently before me appeared a whyte cloude, which betokeneth the true miniſters of Gods word. Whom the holy ghoſt calleth clouds by Eſay, Dauid, Peter, & Iudas. For from thē falleth vpon the people the ſweete droppes of his verities.

2 White they are as milk for their faith in the word, and for their chriſtian conuerſation not blotted with hipocriſie of mēs corrupted cuſtomes.

3 Upon this cloude was one ſittyng lyke vnto ỹ ſonne of man, whiche is verely Chriſt, in his glorified māhood. For euermore is he among hys true preachers, gyuyng them ſuche vt-

teraunce

ſeraunce and wiſedome, as all theyr enymies are not able to withſtande. Alwayes walketh he among the vij. candelſtickes, which are his congregations as we had afore.

4 He had vpon his heade a golden crowne, in token of his eternall and vncorrupte kingdome, and in hys hand a ſharpe ſickle, which is ỹ ſharp iudgement or righteouſneſſe of hys worde, for thers with ſhall hée reape his latter haruеſt. Accoрding to hys worde and promyſe ſhall hée iudge good and euill.

5 This ſickle receyued he of hys euerlaſting father, ſuche tyme as hée gaue ouer vnto hym hys vniuerſall iudgements. By the order of this viſion ſhould ỹ preachers ſéeme in the laſt age of the church, much to admoniſh the people of the latter day, with the commyng of Chriſte agayne to iudge both the quicke and the deade as is in their créede, or beléeue.

THE TEXT.

1 And an other Angell came out of the temple, 2. crying with a loude voyce to hym that ſatte on the cloude. 3. Thruſt in thy ſickle,

kle, and reape, 4. for the tyme is come to reape. 5. For the corne of the earth is rype. 6. And he that satte on the cloude, 7. thrust in his sickle on the earth, 8. and the earth vvas reaped.

The Paraphrase.

1 And an other Angell (sayth sainct Iohn) came out of the temple, which is the congregation of sayth, consecrated as an holy temple vnto God in the blood of the vndefiled Lambe Iesus. This Angell betokeneth those iust men, that with Symeon and Anna the doughter of Phanuell, in thys latter age are desirous of the glory of God, and of the finall redemption of man from bodily corruption.

2 These shal cry with a loude voice, with a feruent spirite shall they call vnto Christ, which sitteth vpon the cloude.

3 And thys shall bee theyr saying. Thrust in the sickle and reape. Send forth thy lyuing word. And lyke as it hath created all things, so let it now trye and iudge all things.

4 For the tyme is at hand to reape. For we are those vpon whō the ends

of

of the worlde are come.

5 And doutlesse the corne of the earth is ripe, the worlde is at the best that it wil be. As it hath bene euer, so is it stil, altogether set vpon mischief. Let thy word therfore finish all, as it hath begon all. With ỳ breath of thy mouth, consume ỳ great Antichriste, the man of sinne, the sonne of perdicion, & the aduersarye ỳ hath exalted him selfe aboue God. Powre out thy indignation vpon ỳ kingdoms that wil neyther knowe thee, worship thee, nor alone call vpon thy name. Thou haste called thy harueste the end of ỳ worlde, let it now finish al in dæd. Diuide ỳ chaffe from the corn, ỳ wicked from the rightuous. Gather ỳ wheat into thy garner, and burne the chaffe in vnquenchable fyer.

6 And he that sat on ỳ cloude thrust in his sickle on the earth, and anon the earth was reaped.

7 Ye hath sent hys mightie word, so quick in operation as fyre. Which shal not onely cõsume ỳ wicked generation of ỳ beast, but also reserue the

to

to eternall dampnation.

8 The earth shal be cleared of them as of all other filthy corruptions, and hell replenished with them, to their perpetuall care.

THE TEXT.

1 And an other Angell came out of the temple, 2. vvhich is in heauen, 3. hauing also a sharpe sickle.

The Pharaphrase.

1 And an other Angel (saith S. Iohn) came out of the temple which is in heauen, or from the great number of Angels, hauing also a sharpe sickle in his hande.

2 This Angel betokeneth those heauenly spirites that the Lord shal send forth to gather togyther hys chosen from the iiij. wyndes whan his tokē shall appeare in heauen. These are the reapers of the Lordes haruest. These are they that shall go forth to gather all nations, & to seperate the goates from the Lambes, the il from the good, and shall caste them into a furnace of fire, where as shal be waylyng and gnashing of teth.

3 And

3 And therefore is their ſickle hære named ſharpe. None other is their ſickle, but this appointed office. None other is their harueſt, but this gathering togither. But theſe meſſengers ſhal not forth til they haue commaũdement. And therefore ſaith Sayna John conſequently.

THE TEXT.

1 And an other Angell came out from the aulter, 2. vvhich had povver ouer fyre, 3. and cryed vvith a loude crye vnto him that had the ſharpe ſickle, and ſayde. 4. Thruſt in thy ſharpe ſickle, 5. and gather the cluſters of the earth, 6. for hir grapes are rype. 7. And the Angel thruſt in his ſickle on the earth, 8. and cut dovvn the grapes of the vineyard of the earth. 9. and caſt them into the great vvynefat of the wrath of God. 10. And the vvynefat vvas troden vvithout the citie, 11, and bloud came out of the fatte, 12. euen vnto the horſe bridles, 13. by the ſpace of a thouſande and ſixe hundred furlongs.

The Paraphraſe.

1 And an other Angell came out frõ the aulter which had power ouer fire. This is the Lord Jeſus Chriſt, whõ Malachias calleth the Angel of the couenaunt that was longed for. He

is

is the aulter of the rightuous, & by him are they a sweet sacrifice vnto God. Els could they be but very abhomination. Till the iudgement day shall he be an Aulter of meanes making to God the father for vs. But that day once come, no longer shall he be an aulter or an aduocate, but go clean from it. He shall then become a iudge ouer al ỹ world, rewardyng euery one accordynge to their workes. Hitherto hath he meekly sitten vpon the cloude, and not cut with his sickle. He hath had in his hãd the iudgement, and not iudged.

2 But now hath he power ouer fyre. By fire (which is vnder his obediẽce, as are all other creatures els) shall he at that day iudge the vniuersall worlde. And more sharpe, vehement, quicke, fierce, mighty, & tirrible shall hys sentẽce be to ỹ wicked, thã is any fearful, flaming, or consuming wilde fire.

3 For with a loude voyce shal he cry vnto him ỹ hath the sharpe sickle. An earnest charge & cõmandement shal he giue at ỹ day to ỹ ministers of his ire, for to cast thẽ into exteriour darkenes, after this sort here vttered in misterye.

4 Thrust in thy sharpe sickle, & gather the cluster of the earthli vinyard, for the grapes thereof are ripe.

5 Execute the vengeaunce committed vnto you, & rote out this rankerous generatiō of ỹ rauenous epicures.

6 For now are their mischiefes at the full. Now are they moste curious in their facions & feadinges, most couetous in their cōpassings, most vaine in their studies, & most cruell in their doetinges. For with thē shal it be (saith Christ) as it was in the daies of Noe and Loth. They shal builde and bāket, ruffle and riote, bye and sell, and plant for their pleasures. And sodainly as a snare shall that terrible day light vpō thē vnbewares, as did death on the couetous iourer.

7 And the Angel (saith S. Iohn) thrust in his sickle on ỹ earth, he cutt downe the grapes of ỹ vineyard of the earth, and so did cast them into ỹ great wynefatte of the wrath of God.

8 According to their commission they shall plage ỹ earthly minded, for here is ỹ time past for ỹ tyme cōming vsed, for ths certaintie of it. With sodayne

death

death shal they perce thē in this world that cōtemning Christs doctrine haue folowed ẏ corse therof in al cōcupicēce.
9 And finally they shal throwe them into ẏ lake of misery, ẏ pit without water, into the stinking dregges of hell, wher as fyre and brimstone shalbe reserued to drinke. For ẏ vineyarde of the earth is the carnal synagoge of hypocrites, & the grapes therof are ẏ glorious glottons, & stranke fedde porkelinges of ẏ gredy gulfe, euē ẏ enemies of Christes crosse, whose God is their beally, whose glory is their cōfusion, & whose end is their dānatiō for they are earthly minded. This winefat of the wrath of God is none other then his great vengaunce, to be powred vpō the vnfaithful. Or els hell prepared for ẏ deuill & his angels. Great, not onely for ẏ innumerable multitud ẏt hath & shal recive but also in ẏ it is insaciable.
10 And this winefat was tradē without ẏ citie. Nothing perteyneth it to ẏ citie (of whō famous thing are spokē) which is ẏ congregatiō of god, nor yet to ẏ good creatures of god. No, not vnto this world, which shall at that day

be tried & purged by fyre. But vnder the earth shal it be, & far without thys world, secluded from the face of heaue in filthy & vnspeakeable darkneſſe.

21 For bloud wil come out of thys fate, euen vnto ỳ horſe bridles. Wherin is expreſſed not only the terrour of the place, but also of ỳ paines therein contained. For bloud ſhedding & murther are things very horryble & feareful to beholde, containing in them depriuatiõ of life, which is moſt terrible of all. The aboundance thereof betokeneth the greatneſſe of the griefe in the ſufferance of them. The treading downe also ſignifieth, that no raiſe towardes any reliefe is to be loked for of them ỳ be there. Vnto them which at that day ſhall be in the cittie, wil be that ſitteth in ỳ thron make all things new. All dolour, afflictiõ, ſorow, paine, penury, wrath, cõdempnatiõ, & death, ſhal be paſt with them. Only ſhal they be trodẽ down in this winefat of gods wrath, that lyued here lyke beaſtes without reaſon, and that wandered here lyke horſes and mules in theyr owne filthy luſtes.

12 All shalbe punished there, ẏ was here vnbrideled, vnordred, & vngouerned after the worde & pleasure of God And therefore it is here sayd, vnto the horse bridles. Euery man shal receiue in body according to that he hath don. whether it be good or euell. They that haue wrought ẏ work of God in faith, shall reape according vnto it. The bridles also betokeneth ẏ mesure of gods iudgement, not as concerning ẏ tyme which is euerlasting, but concerning ẏ payne rightly mesured according to ẏ iniquity. For ẏ lord hath set his iudgments ouer the wicked in weight and mesure, ẏ stripes agreing in quãtiti to ẏ erces of sin, so much tormẽt to haue as their reioice hath ben in wikednes 13 The space of these terible tormẽts or punishmentes of hel, is a M. and. vj. hundred furlongs. A furlong of ẏ Grekes is called the runne of Hercules, & it is in length an C. & .xxv. paces or step pes. And cõmõly they vsed according to ẏ length to measure their playing places. Of whome Paule maketh mẽcion to ẏ Corinthiãs being Grækes, by thẽ ẏ rũneth in a course, & ẏ proueth ma-

ferles. In this thousande and vi. hundred furlonges here, is comprehended the whole & vniuersal course of ỹ wicked for ỹ iiii. quartars of ỹ world. The number of an hundred is euermore an whole complete & perfect number. And iiij. hũdred. iiij. times nũbred is. xvj. hũdred which maketh this number of a thousand & vj. hũdred, ỹ number of iiij. respecting alwayes ỹ iiij. clymates of the world, which are ỹ common habitaciõs of sinners. In thẽ course they, in all wantan kindes of liuing. In thẽ worke they their masteris of all vngodly obseruaciõs and false worshippinges, walking in ỹ large or opẽ way which leadeth vnto death. According to ỹ number & mesure of this course, hath God here measured the place & punishment. Notwithstanding neuer is he without mercy. Marueleous he is in his workes & iudgemẽts, which are vnsercheable. Blessed is he ỹ shal haue his part in the citie or congregation of the righteous, and that shal sée ỹ peace vpon Israel, when the Lord shal lead forth them with the euil doers, ỹ hath peopled them selues with their lawes.

The

The Lord graunt vs once to taſt the proſperitye of Hieruſalem. Amen.

The xv. Chapter.

NOt only for the common ſinnes of the world doth ỹ Lord plague, but moſt of al for vnthankfulnes of al blaſphemies the greateſt. From that ſpurneth againſt knowlege & directly worketh againſt ỹ holy ghoſt. A double diſtruction or decay both of ſoule & bodye by ỹ righteouſneſſe of god muſt nedes followe the wilful cõtempt of his veritie manifeſtly ſhewed and openlye taught. Yet is ỹ Lorde ſo mercifull, ỹ hee willeth not ỹ dãnation of a ſinner.

Such cõpaſſiõ hath he ouer our manifold weakeneſſe, ỹ he premoniſheth vs of hys moſte terrible plagues, to call

ds backe by feare, if loue will not doo it. As here consequently in the first vision of this present reuelatiõ to John, which followeth after this sort in this xv. and xvj. Chapters.

THE TEXT.

1 And I saw an other signe in heuen, great and merueilous, 2. seuen Angels hauyng the seuen last plagues, 3. for in them is fulfillled the vvrath of God. 4. And I savve as it vvere a glassy sea, 5. mingled vvith fyre, 6. and thẽ that had gotten the victory of the beast, and of his Image, 7. and of his mark, and of the number of his name, 8. stande on the glassy sea, 9 hauing the harps of God, 10. And they sang the songe of Moyses the seruaunt of God, 11. and the songe of the Lambe, saying. 12. Great and merueilous are thy vvorkes, Lord God almightie, 13. iust and true are thy vvayes, thou king of Saincts. 14. VVho shall not feare (O Lorde) and glorifie thy name? 15. For thou onely arte holy, 16. and all gentiles shal come and vvorship before thee, 17. for thy iudgements are made manifest.

The Paraphrase.

1 And I sawe (sayeth saint John) by the secret goodnes of my Lord God, yet an other tokẽ in heauẽ, great & merueilous,

lous, straunge and wonderfull, For in the churches or congregation of God, are euermore vttered his wonderfull and deepe iudgementes, vnto them only whome his grace appoynteth, as vnto John. And this is the token in miſtery.

2 Seuen Aungels had in their hands the seuen laſt plagues. Some expoſitors haue taken theſe Angels for the right miniſters in the .vii. ages of the christian church. Some haue thought them to be the peruerſe preachers and vngodly miniſters of all the sayde ages ſuffered of God ſtrongly to delude the vnbeléeuers, that he wich hurteth ſhould hurte ſtil, and that he wkich is in filthines, ſhould ſtill be filthy. Vnto euery age correſponding an Aungell, to declare the nature of thoſe deceitefull hyrelings and lying maſters. And this maketh them ſo to vnderſtande the texte. They are here expreſly noted to be in heauen. Among the congregation of God are the falſe Prophets, and diſcembling Hipocrits euermore, as the chaffe among the wyne, the teares among the wheate,

and the filthy dregs, amonge the pure wine. For that kyngdome is as a net throwen into the sea and gatheringe all manner of fishes both good and bad. In all ages hath the wicked generacis increased, to impugne the truth, and stirred to stande vp agaynste God and his Christ, whiche is none other after their mindes, than to minister the vii. laste plagues here. For no poyson is to the soule so pestilent, nor yet venim so noyfull, as is false doctrine. No plage can be thought more deadlie nor violent, than to depryue vs of that faith, of that veritie, & of that life whiche is in Christ Jesu, or to bring vs out of ỹ way which he hath appointed. And al this sæmeth no smal likelyhood of the iust vnderstanding of ỹ text here. Yet Frances Lambert geuith a far better iudgment, calling thē ỹ set sentēces or vnuariable decrées of god, difining his iudgments against the wicked in his latter age of ỹ world, at their appointed times to be vtterred. For all these thinges are iontely to be considered.

Thes

These Angles came not onely from heauen, which is the congregation (as they haue mencioned) but also out of the celestiall temple of the tabernacle of testimonie, which is ỹ omnypotente God & his Christ, as the xvi. chap. hereof declareth.

They are also clothed with pure whit linnen, gyrded with golden girdles, they haue golden vials deliuered vnto them by one of the iiii. beasts, and one of them commoneth with John, declarynge vnto him the iudgement and fall of the great whore. Whiche ar no arguments that they are here to be taken for ill preachers, though thei here minister ỹ last vii. plagues. Therfore shall we iudge them here to be Gods appoynted purposes or eternally decreed pleasures, against the wilfull obstinates and indurat rebellions to the end of the world.

These are called the last plagues, because they fall in ỹ last age of ỹ world whō Esay, Hieremy, Oseas & Micheas calleth ỹ last daies, Jhō ỹ last hours & Paul ỹ ends of ỹ world. Heauen are

ther

they named here in a vniuersall respecte both of the times, parsons, places and peruerse doctrins of the whole world. And also because of the .vii. seales, and the .viii. trompets, to whose iudgementes they ioyntly agrée, as in the nexte Chapter following will appeare more largely.

3 For in them (sayeth the text) is fulfilled the wrath of God. The indignation of the Lord is in them wholy declared. For what hate can he shewe more vnto a man, than to withdrawe him from him his grace, to leaue him to himselfe, to suffer him in his owne blinde iudgements, to geue him ouer to his owne filthy lustes, and to sende him the operation of errour to his double damnation. A very fulfilling of Gods anger is it also to appoynte vs a false Prophete or deceiuable curate a wanton Prince, or vngodly gouernour. These therefore with such like are those plagues, in whome is déepely accomplished the displeasure of God And they are here named the last plagues, for after them shall none other be séene, the latter day finishing and

clea-

clearin all.

4 And I beheald (sayeth John) in the same sayd vision, as it were a glassy sea, or a greate flowing water in similitude of glasse, all myngled with fyre. None other is this sea, but the precious verity of the Lord, so cleare as glasse and so pure as christal. This sea gushed out of the harde rocke of stone, that was clouen a sonder in the desarte. When he sente forth his spirite, these waters flowed forth in abundaunce.

5 Most effectual and quick is this sea And therefore it is here noted and myngled with fyre, which signifyeth the holy ghost. For neuer is the verity without Gods spirite. A fierce fiery streame calleth Danyell this sea all fiery is the word Lord (sayeth Dauyd also) and therefore thy seruant loueth it. This is the fountayns of liuing water springing vp into the life euerlasting. Unto this water shoulde all they resort that are thirsty, thereof to take refreshing.

6 Upon this glassy sea were they seene of saynte John, that had obtayned vic-

tory

ſory of the beaſt, of his Image, of his marke, and of the number of his name. By whom are ment thoſe conſtaunt chriſtiãs, which hath for al ages firmly affirmed the truth. For none aduerſitie declining from it. Strongly haue theſe ſince the Apoſtles time reſiſted the aduerſaries of God by his onelye word, perſiſting therin vnto the death as did Steeuen, James, and Antipas wt ſuch other his faithful witneſſes. Victory haue they gotten by faith both of the beaſt and his Image, both of the great Antichriſt and his ſupporters, of the pope and of Mahomet, with their maintainers Emperours, Kings, and maigiſtrates, and of al thẽ that vſurpe their title, name, ſeate, authority, pompe or power.

7 They haue blemiſhed likwiſe by the ſaid word not only the mark of the beaſt, which is corrupted faith, but alſo the number of his name, which is the denial of God. Them haue they to their rebuke vttered, and to their confuſion declared.

They haue proued their orders damnable, their doctrin deuiliſh, their rely-

religion, hipocrisie, & their spiritualty, playne wickednes, condemning them by the scriptures, as vngodly dissemblers denying the Lord which bought them. These are they whom the lorde tenderlye nourished, and graciouslye brought forth vpon the refreshing waters cõuerting their soules to his godly feare and loue.

8 These stand euermore on ỹ glassy sea, they set sure footing vpon ỹ rocke stone. Vnmouably they perseuer in ỹ truth, neuer denying it afore men.

9 And they haue in their handes the harps of god, which are deuout mindes geuen all vnto godlynesse, and reioysing in spirituall things.

10 Harmoniously they sing the tuneable song of Moyses the faithfull seruant of god, and the melodious swéete song of the lamb Jesus Christ.

11 Of both testaments they make vtterance, declaring ỹ wonderful workes and terrible iudgementes aute of the olde lawe, and aute of the Gospell of gladnesse the moste swéete mercy of the Lorde. Withoute ces-

sing

sing open they the the scriptures vnto other inwardly reioysing in spirituall Himnes, and Psalmes, hauing this euermore for the standing tenour of the song.

12 Inestimably greate is thy goodnes and wonderfully maruelous are thy workes Lord God almighty.

13 Iust are thy promyses, and moste perfitely sure thy wayes, thou glorious king of sayntes, & gracious guyde of the Godly beleeuers.

14 Who shall not euermore feare thée, a mighty Lord, who shall not alwayes in heart glorifye thy blessed name.

15 Thou alone art holy, iuste, and perfite, for none is there good but thy selfe onely. Thou arte our our only maker, redéemer, and comforter. None other haue we for our God but thée.

16 No doubt of it but the time will be that al kinds of people, both Iewes and gentiles, faythfull, and Heaten, shall seeke vnto thée, and shall faythfully in verity and spirite worship before thée, acknowleging thée for their only Lord God,

17 Becaus

17 Because thy wonderfull iudgements that somtime were secret, are now to the world made openly knowē and manifest. Though this songe be litle and small, yet is there in contayned all veritye, that both Moyses and Christ confesseth at large. Wherefore whatsoeuer ỹ scriptures cõprehēdeth, either of the great omnipotency of god or of his most wonderfull workes, eyther of his louing mercy, or of his benigne pittie towards man, of his glorious name or mighty power, or that he is to be magnified and feared, or how that the faithfull pertaineth only to his kingdome, or how that al people shall finally be conuerted vnto him. Al is compendiously in this brieke songe here contained, what though it be not so word by word expressed. And as cõcerning ỹ is here last spoken, that his iudgements are made manifeste, it is to be vnderstãded of those faithful creatures whom he calleth, cleareth and iustifieth, & of none other. For vnto them onely are his heauenly veryties knowne, to whom he witsaueth to opē them. Though the other outwardely

ſee the iudgments of God, yet doe they not inwardly perceiue thē, though the boſt it neuer ſo much. For it is geuen them ſo to doe. They muſt haue eyes and not ſee, eares and not vnderſtand.

The Text. 1. And after that I looked 2. And behold the tēple of the tabernacle of teſtimonie 3. Was opē in heauē. 4 and the vii. Angels, 5. came out of the tēple. 6. vvhich had the .7. plagues. 7. Clothed in pure and bright linnen. 8, And hauing their breaſts girded with golden girdles, 9. And one of the foure Beaſts gaue vnto the ſeuen Angels. 10. Seauen golden vials. 11. ful of the vvrath of god, vvhich liueth for euermore 12 and the tēple was ful of ſmoke. 13. For the glory of God, and for his power. 14. And no man vvas able to enter into the temple. 15. Tyll the ſeauen plagues of the ſeuen Angels vvere fulfilled.

The Paraphraſe.

1 And anone after that (ſaith S. Iohn) I loked yet more attentiuely. And lodely as it were, ỹ euerlaſting tēple of ỹ tabernacle of witnes was opē in heauē. 2 A miſtery this is very earneſtlye to be marked, as a thig of great waight. The Lord almightye cals this eternall temple, be cauſe ỹ temple not made with hands, vncreated, glorious and ful of maieſty, cōprehending in him al thigs & he within none agaīne comprehended

ded. He is ỳ Lord of all. He measureth heauen with his span, he ouer reacheth all the world wỏ his iii. fingers. In him we liue, we moue, and haue our beyng. The tabernacle of witnes is the lambe Iesus Christ. He is that very tabernacle of God that was here amõg men, bearing ỳ faithful witnes which geueth wisdom to babes. He is the propiciatory or mercy seate, wherin we are hard and forgeuen. Neither was this tabernacle of this manner building, but much more perfecte and greater. This holy tabernacle is with in ỳ aforesayd temple, for Christ dwelleth in ỳ father, and the father in him.

3 Open is this temple in heauen, & the tabernacle seene, when god is known by true preaching & christs doctrine be leaued. For he came into the world, & for ỳ purpose was borne, to beare witnesse vnto ỳ truth, whõ the father willed only to be hard concerning faith.

4 This temple and tabernacle open, or god and his worde once knowne in this latter age, the seauen Angels cõmeth forth. The eternall decrees of gods secret iudgemets apeareth, & are

fulfilled in their times. As Angels or messẽgers of god thei haue in his eternitie theyr iust plagues in their season appointed to be exhibited.

5 And therfore are they sayd to come out from the temple whiche is God. Nothing hath he purposed to ẏ world, but he hath decreed it afore ẏ worldes constitution. For his purpose, minde, and pleasure, is as he is, euerlasting. And as it falleth to the world by hys assignement, it becommeth a messenger, goingout of the temple. So many hath he sent out of such messẽgers, as he hath fulfilled decreed purposes. And marueil not though they be here called angels, considering that it is the commõ maner of the holy scriptures, euermore to call them Angels which vttereth the will, pleasure, and commaundement of God, as they doe here. After this sort are the priests called Angels, so is Aggeus the prophet, so is S. John Baptist, so are Christes disciples, & also ẏ publique preachers.

9 What the plagues are that they shall shed out of their vials, will be shewed clearly in ẏ next chap. folowig

one

one after an other.

7 These Angels are apparelled in pure whit linnen, bright shininge as christal and girdels about they⁊ brests with girdes of fine golde, whiche betokneth their sincere cleannes, & their glo⁊yous perfitnesse. Fo⁊ what can be mo⁊e pure & p⁊ecious, than the eternall decrées of the lo⁊d. What can be mo⁊e perfit and glo⁊ious than his p⁊edifined purposes? The lawes of God are vndefiled, the testimonies are true the statuts are right, the waies are suer, the commaundements are cleare, & iudgements are godly, the wo⁊ds are pure and p⁊ecious. Yea, the gifts that come from the father of light are euer mo⁊e perfit and good.

8 The gy⁊ding of their b⁊easts, is the streight spearing vp of the secret meaning of Gods iudgementes from our carnall vnderstanding, till such time as he openeth thē vnto vs by his spirit: fo⁊ it belongeth not vnto vs to deserue such secrets as the father reserueth to his owne power.

9 And one of the foure beasts o⁊ congregations (saith S. John) delyuered

vnto the aforesayde. vii. Angels. vii. golden vials replenished w̄ the wrath full displeasure of God which liueth for euermore. Though the congregations be in the firſt chapter. vii. & in ỹ fourth. iiii. vnderſtanded by the foure beaſtes, yet are they hœre in this place brought all vnto one, and called one of the iiii. or els of the foure made one, for ſo muche as the vniuerſall chriſtian church is of one conſent, one faith, one baptim, one god, and pertayneth to one Chriſte. For ſo much alſo as it confeſſeth, beléeueth and teacheth one doctrine of health. One is my doue ſaieth the holy ghoſt, one is my dearelye beloued darlyng. A beaſt is it here noted, as liuing in the fleſh, and not yet mortified by death.

10 The vials of Gods wrath are the vngodly reprobates, fit onely for deſtruction. Golden are thei here named, becauſe they appeare glorious in the worldly iudgementes of men. Verye paynted tombs are the diſſembling hipocrits, within full of ſtinking bones. A ſhining name of life haue thei & yet are they inwardly dead. For all that

they

they do is to be ſæne of men.

11 Full of wrath are they, wherby is ment a ſinfull vnderſtanding, w̄ damnable doctrins. For very ſwift ar thei to al vngodlyneſſe. The .vi. properties haue they which the Lord hateth, and ỹ ſeuenth which he vtterly abhorreth. A proud loke, a diſſembling tongue, bloudy hands, a wicked hart, fæt redy vnto miſchife, wayes to practiſe lyes, & ſowings of diſſenciō amōg brethren. These are geuen of the true chriſten congregation to the vii Angels, or decreæd purpoſes of God to be iudged as thei haue eternally diffined. For none other is their continuall prayer, but ỹ his wyll be fulfilled, and that his predifined intentes againſte the peruerſe multitude be finiſhed at theyr conuenient times. None other is it to put into the Angels handes, the vials of gods diſpleaſure, than thus to commit them by faithful prayer to his purpoſed decræs or fore ſet ordinaunces.

12 But becauſe that commonly whan gods iudgements begin to wax knowen all thinges are commoued & troub-

led, therfore is it said here consequently that the temple was full of smoke, by reason of the maiestie of God, and of his glorious power. This smoke are certayne misteries, representing vnto vs the hidden maiestie of gods eternall presence. Whose brightnesse can no frayle vnderstanding abide. Not al the world could not sustaine it if all thinges were opē & playne cōcerninge it. In no wise could Moyses presently sæ ẏ face of God, only might he be suffered to sæ his backe partes, for no mā can se God & liue. Only is he sene here in this life as in a glasse, or vnder a dark speking. He appereth vnto vs here in a mistical smoke, like as he dyd to the patriarck Iacob in slæpe, to Moises in ẏ flaming bush, to Helias in ẏ horle winde, to the Apostles in fyery tōgs, & vnto Ananias in a secret visiō.

13 Under ẏ shadow of figurate locuciō is his glory for the elect persons, and faithful belæuers knowne. The vnfaithful reprobats beholdeth ẏ smoke, but neither perceiue thei in it the glory of god, nor ẏ maiestie of his presēce. They neither conceiue his wonder-

full

full wozkes, noz yet his Godly iudg-
ments. Their folish harts are so dark-
ned, that though they know God, yet
glozifye they him not.
They se ỳ smoke & perceyue ỳ wozld
troubled (as it is alwaies when ỳ ve-
rity appeareth) but neuer ỳ moze faith
noz godly knowlege haue they. But ỳ
whiche is vnto the faithfull a rayse is
vnto thẽ a ruine. That is vnto ỳ other
ỳ power of God vnto health, is vnto
them slander and folishnesse. And that
is vnto ỳ other a sauoure of life vnto
life, is vnto them a sauour of death vn-
to death. They remember not ỳ the
Lozd came down in fyze vnto Moises
vpon Mount Synay when it smoked
altogyther like a burnyng furnace, &
therfoze beare they away no glozified
faces, noz conciences depured by a true
perfecte fayth.
14 And no man was able (saith ỳ text)
to enter into the temple, til ỳ vii. dead-
ly plages of ỳ. vii. Angels were wholy
fulfilled. Foz though ỳ true belæuers
perceiue in ỳ misteries of ỳ scriptures,
the present maiestie & mightie power
of GOD, yet enter they not into full

know-

knowledge of him, being as yet subiect vnto vanitie. For heere is there knowledge vnperfect, and their prophecying also. And therfore acknowledging their imbecilitie, and also waiting for ỹ reuelation of the children of God, they say with Saincte Paule. O the wonderfull depenesse of the wisdome and knowledge of God. How incomprehẽsible are his iudgements, and how vnsearcheable his wayes.

15 And at this point shal they stil be tyl the last iudgement day finish all. For the ful entring into the temple is none other then a whole perfect or consummate knowledge of God and hys mysteries. Which can not fully be had, till that which is vnperfect be done away, the creature deliuered from bondage of corruption. And til death be swalowed vp, ỹ vessell of corruption becommyng incorruptible, & the mortall body becõming spiritual. The righteous shal thã shine as doeth ỹ sunne in ỹ kingdom of their father, & glister as doth the bright stars world without end. What ỹ vij. plagues are, & what is their fulfilling. wil in this Chapter folowing appeare.

The

The xvj. Chapter.

THE TEXT.

1 And I harde a great voice out of the temple, 2. saying to the seauen Angels, 3. Go your wayes, 4. powre out your vials of vvrath vpon the earth, 5. And the first vvent, and powred out his viall vpon the earth, 6. and there fell a noysome and a sore botch vpō the mē vvhich had the marke of the beast, 7. and vpon them that vvorshipped his Image.

The Paraphrase.

ANother great voyce hard John out of ỹ temple. A perfect, strōg, and earnest assurance had hee of the Lord by a spirituall prēmonishment, that ỹ vnuariable decrees of his set iudgements should be fulfilled at their tymes of him appoynted. Yea, ascertained he was infallibly that they should in their due seasons come to passe. For vnto his friendes openeth he his secret counsailes alwayes, as he did in olde tyme vnto his well beloued Israell, vnto Moyses, Zachary, Ezechiell, and Daniel, with such other.

2 And the voice was vnto the seauen Angels vnder ỹ vij. seals opening, and the vij. trumpettes blowyng after this sorte, Goe your wayes forth fulfil-

lyng

ling the purpose ye be ordeyned vnto. Powre out your vyalles of wrath vpon the earth.

3 Declare them first of all to ỹ world, to be the reprobate vessellies of dishonour, which of wilfulnesse cõtemneth my eternal veritie. Consequently send them into most dæpe errour, that they may waxe worse and worse, and not onely to erre in them selues, but also to bring other into errour, that they may receyue the double reward therof, abyding my most fearfull iudgemẽt.

4 And in such tyme as the Lord appointed, the first Angel went forth vnder the first seale opening, and poured out his viall vpon ỹ earth. For in the first age of the church, to trye hyr as golde in the furnace, permitted ỹ Lord by his eternall decrée, the malicious Sinagoge of the Iewes to rage, and to doe their vngodly feats. In the which their furious madnesse, not onely dyd they persecute the Apostles and fyrst preachers of Christ from citie to citie, but also peruerted the earthly mynded multitude, by many and diuers vngodly kindes of false doctrine in hipocrisie.

Of this sorte was Himineus & Philetus, becommyng of Saduces, false Christians, and denying the latter resurrection, whom Paul did excommunicate. So were also Phigellus & Hermogenes, bringing in agayne circumcision with certaine ceremoniall observacions to blemmishe the Gospell of Christ. These with suche lyke, subuerted whole houses (sayeth Paule) teaching things ý they ought not to haue taught for filthie lukers sake.

6 And whan they were thus by the decred purpose of God sheed vpon the earth, or lefte vnto their owne earthly braslinesse, all destitute of hys grace for cõtempning his word so graciously offered, there lighted a noysome and grieuous botch vpon those men which had the marke of ý beast, or an vnchristian beleue through their perswasiõs.

7 And vpon them also that worshipped his Image, or accepted them for godly that made lawes repugnaunt to his lawes. For the great headed Rabbines of ý Iewes did not onely spot ý consciẽces of the Israelites their owne natiue cõtrie men, but also of ý Grekes

and

and Latines, the Asians & Romaines, compelling them for their own tradytions to make Gods commaundemēts of none effect. These hauing a pretence of godly liuing, denied the power therof. Of this sort were they which entered into houses & brought into bōdage superstitious women loaden with sin. For a more deepe vnderstāding hereof, cōfer this with ỳ first seale opening, and ỳ first trumpet blowing, and lykewise the other vj. folowing.

THE TEXT.

1 And the second Angell shead out his vyall, 2. vpon the sea, 3. and it turned as it were into the bloud, 4. of a dead man. 5. And euery liuing thing dyed in the sea.

The Pharaphrase.

1 After this went forth the seconde Angel of the second seale opening, effunding hys vyall vpon the sea. According to the decree of God almightie for the second age of the Christian church, reigned among the Christians, deceytfull brethren, & peruerse teachers, betraying ỳ tru ministers & deliuering thē vnto deth for Iesus Christs sake, ỳ his life might be sene in their mortal flesh.

For

For in this life he proueth his electes with Abraham and Job to saue them, & to make thē iust followers of Christ. whom it behoued to suffer ere he entred into his glory.

2 Upon ỳ sea or wauering multitude was this vial shed. Only are the false prophets receiued & taken of ỳ foolishe fantasticall, & slipper witted sort, as a reed shakē of euery wind Non regardeth them which hath set sure foting vpon the harde rocke Christ. Such a vial or vessel of Gods Ire was Nair ỳ Idomet which made ỳ Talmud of the Iwes, a booke more thā.x. Bibles after Nauclerus & other Historians, ful of blasphemies & lyes condemning ỳ doctrine of Christ. So was Rabby, Moyses ỳ Egiptian, Rabina, & Rabasles wt such other cōfirming ỳ same.

3 All bloudy was this sea, ỳ viall once shed therevpon. Al fleshely were the people in their iudgmentes, theyr harts fulfilled wt cruelty & murther against Christes true witnesses, through their peruerse preachings. Yea, in ỳ furious rage they thought they did God

great

great good seruice when they put his seruantes vnto deth.

4 This blood was also in a maner as the bloud of a dead mã. For dead was the doctrine that they taughte, euen the sleaing letter it selfe. Dead were also their ceremonies, their rites, and their idle obseruations.

So that euery liuing thing died in that bloudy sea. All they which sæmed thorough glittering hipocrisie to liue, wãted ẏ very lyfe which is hid in Christ, and that ryseth of fayth in hys lyuing word. So did they also which depended all vpon the vayne pleasures of thys lyfe, exercising hëere tyrannie both in words & doings. Neyther were they out of the same daunger, that fel from the veritie once knowne, nor yet they which durst not receyue it for feare of persecution, but both perished in this sea.

THE TEXT.

1 And the third Angell shead out his vial, 2, vpon the ryuers and fountaynes of vvaters, 3. and they turned to bloud. 4. And I heard an Angell say, 5. Lorde which arte and vvaste, 6. thou atte rightuous and holy, 7. bicause thou hast

haſt geuen ſuch iudgements, 8. For they ſhed the bloud of ſaintes and prophets, 9. & therfore haſt thou geuen them blud to drink, for they are vvorthy, 10. and I hard an other Angel out of the aulter, 11. ſay, 12. Euen ſo Lord God almighty, 13. true & rightuous are thy iudgements.

The Paraphraſe.

1 Next in his courſe went out ỹ third Angel, vnder ỹ third ſeale opening, & he powred out his vyal vpon the watery floudes & fountaines, & al they became very blud. By his ſet decrée for ỹ third age of the church, ſuffered ỹ Lord falſe heretyques to rage in al kyndes of errour, ſtrongly to delude ỹ vnbeleuers.

2 Theſe lighted vpon the ſwéet waters, by whom ar ment ỹ ſacred ſcriptures refreſhing the drie ſoules. Who ſoeuer drinketh (ſaith Chriſt) of ỹ waters ỹ I geue, he ſhal neuer be more a thirſt.

3 Of theſe waters haue they defiled both the riuers and welſprynges wt blood. Both ỹ law and goſpel, ỹ figure & verity, ỹ commaũdement & promiſe, the doctrine of prophets and Apoſtles haue they corrupted with their falſe interpretacions & gloſes, wt frowarde

dyfftes and opinions, with vaine tradicions and worshippings, & with carnal wisdom and murtherings. Of this sort wer Eutices & Arrius with such other like, as in the .vii. chapter afore.

4 And I hard (saith saint John) an Angel, betokning those sincere witnesses, to whom God had opened for that age his secret iudgementes. And this Angel sayd.

5 Omnipotent creator & Lord which art not only of thy selfe at this present instãt, but wart also essencially in thy selfe without beginning.

6 Thou heauenly Lord arte faithfull in thy wordes & holy in thy workes.

7 For as it appereth before our eyes, ỹ decrees & foreiudgemẽts ỹ thou madest afore, are now fulfilled in effect.

8 For the religious murtherers ỹ of cruelnesse caused the bloud of thy holy saintes & Prophets, Apostles & preachers to be shed, haue now by thy iust appointment very bloude to drinke as they are most worthy.

9 For slaying of them whose message they contempned, they had their iust plague. Not only became they vain in

their thoughts, their foliſh hartes darkened (not vnlike to thē ỹ hath eares & heare not, eyes & ſee not, but alſo there remained vnto them after this life a perpetual vengeaunce without mercy for their cruel oppreſſiōs as a due reward of their errour.

10 Yet an other angel hard I (ſaith S. Jhō) euē out of ỹ alter which is chriſt. This angel ſignifieth thoſe witneſſes that ſometime confeſſed ỹ trueth here, and now reſteth frō their labours in ỹ Lord. Theſe though they be departed, affirm that the other hath ſayd afore, in token ỹ now beyng departed they forget not that truth which they afore cōfeſſed, liuyng ſtil yet in ỹ ſame, he ỹ holdeth my worde (ſaith Chriſt) ſhall neuer taſt of death.

11 And this is their ſaying in miſtery or wordes compreheding their ſecret confeſſion.

12 Euen ſo Lord God almighty. As ỹ liuing beleuers ſaith of thee by mouth, ſo ſay we now in the ſpirit.

13 That thy decreed iudgemēts are euer more true, & thy merueilous workings righteous. The firſt is called in

some translatiõs the Angell of waters, the other here reported to come from the aulter, to signify both sortes.

THE TEXT.

1 And the fourth Angell poured out hys vyall, 2. on the sunne. 3. And powver vvas giuẽ vnto him to vexe men vvith heate of fyre, 4. And the men raged in great heate, and spake euil of the name of God. 5. vvhich had powver ouer those plagues, 6. and they repented not to giue him glory.

The Paraphrase.

1 Consequently, by the appointment of God, the fourth Angel in the fourth seale opening, powred out his vyall of Gods wrath on the sunne. As ẏ Lord had eternally prefixed in ẏ fourth age of the Christian church. For the whole worldes punishment, was Christ sore bleamished which is ẏ cleare sonne of righteousnesse. Sore did ẏ dissembling Antichrists in those dayes darkẽ ẏ true glory of God with their manifold sects of hypocrisie. The Pope had for hys part an innumerable swarm of shorne smered Sodomites, and Mahomete a foule flock of frantike babillers, which wĩ their newlye painted religions and prodigious obseruations, made first all

the

the worlde to wonder & thã to worshipp Belial for Christ, taking darkenesse for light, & sin for righteousnesse.

2 These being very aduersaryes vnto Christ, toke vpõ them his authority and seat, ỹ one boasting him self for his generall vicar in earth, ỹ other for the great prophet of ỹ Lord, & so were receiued of ỹ execrate worlde. Nedes would they seme to be ỹ sunne, being the very shadowes of death.

3 Permitted was this hearsackye sunne to vex mẽ with heat of fyre. Sitting in the temple of God which is ẅ in man, with such wicked lawes as they made vnder the name of God & of Christ, they tirribly vexed, tormented, and cruciated the weake consciences of men, leauing them commonly in most painful desperation.

4 So ỹ the men raged in great heat, speaking euil of ỹ name of God, which had power ouer those plages. At their abhominable persuasiõs was Christe of thẽ not taken for a mercyful sauiour and gentil redemer, but for a froward churle & vntractable tyraunt, vnlesse he were molified by the merites and

fallings vpon of other, and that could not be had without money.

5 Power hath the Lord ouer plages, to hold thē or remoue thē. By his right-full iudgement, at his only pleasure he hardeneth. As the potter may he break thē, or make them vessels of dishonor.

6 In no wyse did this peruerted multitude repēt their wicked blasphemies to giue him glory, for all their cōfessyons, masse hearings, pilgrimages & satisfactions without number. For they were not according to his prescription.

7 After none other sort wil he be pleased and glorified, than he hath by his scriptures appointed. Nothing lesse ar their fantasies than true repentance.

THE TEXT.

1 And the fifte Angell powred out his vyall, 2. vpon the seat of the beast, 3. & his kingdome vvaxed darke. 4. And they gnevve their tongues for sorrovve, 5. and blasphemed the God of heauen for sorovv, and payn of their sores, 6. and repented not of theyr deedes.

The Pharaphrase.

1 In order succædeth by ỹ diuine ordinaūce the fifte Angel vnder the fifte seale opening, powring out his vyal of

Gods

Gods indignation vpon the seat of the beast. After none other sorte than the Lorde had afore predifined for mans vnfaithfulnesse sake, was the proude beastly kingdome of the papacie, & the execrable reigne of Mahomet replenished with all filthy abhominations vnder the sunne. For in the other age afore they did but crepe into the hartes of men through the glitterings of hypocrisie and dissimulate sanctitie.

2 But here haue they obtayned ỹ power, seat, and authoritie of the beaste, and so gotten vnto them the myghtie Monarchies of the vniuersall worlde. Here raigned they without checke in all vain glory, hautinesse, malice, pryd, murther, hipocrisie, superstitiõ, Idolatry: and blasphemy of Gods name.

3 And therfore their kingdomes as all one in diuillishenesse, became all darke, without the light of Gods veritie, full of the stinking smoke of ỹ bottomlesse pitte. Than went the locusts abroad, and filled the world with ignorance and blyndnesse.

4 Euery where gnewe they theyr tõges for very sorow. In detracting the

veritie, muche grieke they suffered in their desperate hartes, their wormes not dying, nor their fyre quenched, the scorpiõs of ỹ earth stinging them also.

5 Spitefully they blasphemed ỹ omnipotent Lord of heauen for very anguish & dolour of their sores & woũds. For none other are the fruites of a desperate cõscience thã blasphemies of God, as in Cain, Judas, and such other lyke. None other are the vtterances of an vnpenitent harte, but heauy hatefull murmurings.

6 And therefore it followeth ỹ they repented them not of their dẽds. For in a cruciate or fearfully vexed conscyence can neuer dwel true repentãce. So vnquietous alwayes is the foolishe desperate mynde, as is the troubled raging sea. A wicked harte is laden with sorrowes heaping sin vpon sin, the Sinagoge of proude hipocrites hauing no health. In the fifte seale opening and trumpet blowing, is more of this mysterie declared, which agrẽth much with this vyall of God, lyke as doeth the other with the other in their numbers, though not in their figures.

The

The texte.

1. And the sixt Angell poured out his viall. 2. Vpon the great riuer of Euphrates. 3. And the water dried vp. 4. That the way of the Kings. 5. Of the east should be prepared. 6. And I saw three vncleane spirits like frogs. 7. Come out of the mouth of the dragō. 8. and out of the mouth of the beaste. 9. And out of the mouth of the false prophet. 10. For they are the spirits of deuilles. 11. Workinge miracles to goe out. 12. Vnto the kinges of the earth, & of the whole vvorld. 13. to gather thē to the battel. 14. Of the great day of god almightie. 15. Beholde I come as a thiefe. 16. Happy is he that vvatcheth. 17. And kepeth his garments. 18. Leaft he be found naked. 19 And men see his filthynesse. 20. And he gathered them together into a place 12. called in the Hebrue tonge, Armagedon.

The Paraphrase.

1 In course now followeth the sixt Angel of gods appointment, vnder the sixt seal opening, shedding out his ireful viall vpō ỹ great riuer Euphrats, a floud of the Assirians or of Babilon, betokening in misterye the pleasaunt possessions and wauering delights of the Papisticall cleargye, with suche lyke.

2 Into all filthy desires of carnal and

worldlye lustes gaue the Lorde their hartes ouer in the first age of the christian church for their vnbeléeues sake to doe those things which are vncumly and beastly. So that all their study, trauaile, and labour, sought to none other end, but onely to abound in them. Wholly were they geuen therevnto, and nothing to the glory of God in all their practised obseruations.

3 Yet were the waters therof in processe of time dryed vp. Their wealthy pompes, possessions, & pleasures (their false feats once knowne) are & shal be clearely taken away from them. For after Jesus Sirach, the plant of sinne shall be rooted out in the proud Sinagog of the wicked.

4 And all this shal be to prepare the way of the kinges, from the spring of the sunne.

Neuer shall the gouerners walke in the waies of the Lorde, nor rule according to Christes doctrine, nor yet that doctrine be apert & open, til the waters be dryed vp, not one drop remaining. So long as the priests dwell in wanton delights & vaine pleasures, either

are

are the princes childishe or els tyrannous, according as their dēeds require. ¶ Neuer are they kinges from the spring of the sunne, or accordinge to Christs rule, seeking Gods honour wt Dauid and Iosias. In England by the Gospell preaching haue many of these waters bene dryed vp in the suppression of monasteries, priories, couents, & fryers houses, yet are not all things brought vnto Christes clere institution. A sincere christē order can not yet beseene there, And a great cause why. For all is not yet dryed vp there. The bishops reigne still in as much vains glorious pompe, and with as manys Heithenish obseruacions as euer they dyd. As cruelly harted, and as bloudye mynded are they yet as euer they were afore, no mischiefe vnsought to holde in the waters. Mark how Winchester, Durham, York, London, and Lincolne worketh, wt such other pleasantly disposed Euphratines. But be of good comfort and pray in the meane time. For the holy ghoste promiseth here they shall wither away, with all that ỹ heauenly father hath not plāted.

All

All that generation wyll the Lordes breath consume. Now is the axe layde to the roote of the tree, to hewe downe the vnfruitfull braunches, the withered reserued to vnquenchable fyer.

God graunt the Princes at that daye more christenly, to bestow the waters of Euphrates than they haue yet bene bestowed, noe prouision made for the powre, nor yet order set for the gospell preaching. For great part of it is now turned to the vpholdings of vise playing, maskinge, and bankatinge, yea I woulde I coulde not by iust occasions speake it, bribing, whoring, and swearing, the townes, peoples, and housholdes, miserablye decayed, whiche wyll not one day be vnplaged, vnlesse they repent.

6 Furthermore I saw (sayeth saint John) in the same self vision, three vncleane spirits one comming out of the Dragons mouth, which signifieth sathan the deuill, an other out of the beastes mouth, betokeninge the vniuersall Antichrist, and the third out of the false prophets mouth compared afore to the two horned beast. And all

they

they sæmed in maner as frogs both in their colours and fashions.

7 Idolatry was that vll spirit, which first went out from the serpent, & hath continued euer since in the woꝛld vnder the colour of good woꝛks, as pilgrimage, deuocion & labour.

8 Errour in abhominable filthynesse was the spirit whiche came from the beastly Antichꝛist defilinge the whole chꝛistianitie with innumerable superstitions vnder the colour of chaste lyuing, in pꝛisthod, sacrifices and ceremonies.

9 Hipocrisie was the foule spirits which issued from the false pꝛeachers, poysoning the catholyque faith with false doctrine vnder the colour of religion, pꝛetending abstinence, pꝛayer, and clennesse. These thꝛée wicked spirits are not all vnlyke to the wilde fire, smoke, and bꝛimstone, whiche the terrible fierce hoꝛses euomited in the ir. chapter of this pꝛesent pꝛophecye. Foꝛ cursed, false, and vnpure they are. Their doctrine is wickednesse, lies, & deuilishnesse, and the exectable wisdome of the flesh. In maner of frogs

are they here described for their diuer
sitie of coloures in ceremonyes, doc-
trine, & sects, for their filthy dwelling
in the dyrty tradicions of men, and for
crookelyng of theyr vnknowen Psal-
modye and seruice, disquietynge with
their ydle customes the consciences of
the symple multitude.

10 These are the very spirites of de-
uyls, the ympes of sathan, worckinge
such signes and myracels as would
deceiue the very chosen persons, and
bring them into errour yf it were so
possible. But the Lorde euermore
defendeth his.

11 A stronge power haue they by the
worckynge of sathan to shewe lyinge
wonders & deceyuable signes amonge
them that shal perish for detesting the
truthe.

12 These shal by the permission of god
be suffered to go at large, they shall
strongly delude the kings of the earth,
and blynde the gouernours of the
vniuersall world, making them dron-
ken with ỹ cup of all abhominatiõs.

13 And all this shal they doe to gather
them to gether by their wicked coun-
sayles

layles, & to bring them in to one cruel consent of battailing against Christe and his mẽbers, to receiue the penalty therof in ỹ great day of ỹ lord almighty
14 Most busely they gather them to battel, when they moue them to persecute the iust beleeuers with ful vngodly actes, as now most of all in our age, which god hath promised in short space to reuenge.
Of this wil more be spoken in ỹ xix. chapter following. Least any man knowinge the truthe shoulde tangle his owne conscience with their spirituall sorceryes for feare of princes lawes, vnder the vaine hope of repentance, in the end of their liues, it followeth in playne sentence.
15 Beholde (sayeth the Lorde Jesus Christ) or earnestly take hæde vnto it, for I come vangerously vnlooked for, as commonly doth ỹ thiefe, to thy hinderaunce if thou watch not in fayth, but lyue in superstition.
Though this, not without reasonable cause may be taken in a generaliti for ỹ last iudgmẽt dai, yet is it here spokẽ particulerly of euery mãs departing.

As

As a premonishment, he geueth this here of loue leaſt any man ſhould periſh without warning

16 Bleſſed is he (ſaith that Lorde) which watcheth in the true chriſtian beleæus, and liueth not in the vaine but in the ſure hope of life, ſealed wt the iuſt promiſes of god. For all that he doth ſhall proſper, and turne him to great aduantage in the concluſion.

17 Happy is he allo that holdeth faſt vnto him his garments, or workes of Gods preſcription (which are ỹ fruits of the ſpirite) or that hath done on the Lord Jeſus Chriſt, gyrdinge hym ſuer vnto himſelfe by faith.

18 Leaſt he be founde a naked hypocrit witout faith, veritye, iuſtice, charitie, with ſuch lyke, or leaſt the righteous number at the latter day ſée his filthines vncouered, and reioyce at his condemnation.

19 Ye is bleſſed whiche at that day ſhall be couered with the white garment of the Lambe, not hauinge his ſinnes imputed vnto hym.

20 To ſhewe the certaintie of the aforeſayde battayle. Saint John ſaith that

that the diuel gathered together those wicked rulers into a certaine place, called in ỹ Hebrue tonge Armagedon. The vncleane spirites that afore are named thre of their diuers workinge in the Dragon, beaste, and false prophet are here brought into one, as all of one lying spirit, whome Christe calleth the father diuell. This one lyinge spirit whiche hath bene a murtherer from the beginning, comprehendinge in hym all vncleane spirites, like as doth the beast all Antichristes, hath combined together into one execrable zeale of fatherly tradicions, all vaineglorious and vngodly minded gouernours against God and his Christe. And this hath not bene withoute the secret permission of God, wyllynge to proue his elects by strōg suffering, that they might receiue at his hand the reward of stronge victorye or of his aboundant riches.

21 This place here called in the Hebrue Armageden, betokneth in mistery an hyll of delectable fruites, interpreted of some for the hyll of the gospell, and is commonly taken of ỹ He-

brenes for that is swéet or of valew. And this without faile is the churche, whiche eft times in the Scriptures is called the plentuous hyll of God, the hyll of Gods house, the hyll of mirth, the hyll of olives, the hyll of Sion, Carmelus, and Libanus, with such other lyke. In this mounte euermore are they bent to battaile. There sleathe the innocent Lambes of Christe. All their power, malice, and tirannye, is there extremely vttered at the Antichristis labour and desire, whiche are exceadingly dronken in the bloude of holye martires, whiche hath bene shed vpon the earth from the righteous Abel vnto this day. But when the almighty setteth kings vpō the earth, it shall be cleare euen in the darknes, that the hill of Basan is Gods hill.

The texte.

1 And the seauenth Angell poured out his vial. 2. Into the ayre, 3. And there came a great voyce out of heauen from the sete sayinge. 4. It is done. 5. And there followed voices, thunderinges, and lightninges. 6. And there was a great earthquake. 7. Such as was not since mē were vpon earth. 8. So mighty an earthquake and so great. 9. And the great citie was deuy-

ded

ded into three parts. 10. And the cities of the nations fell. 11. And great Babylon came in remembraunce before God. 12. To geue vnto her the cup of Wine of the fiercenesse of hys wrath. 13. And euery Ile fled avvay. 14. And the mountaines vvere not founde. 15. And there fell a great haile. 16. As it had bene talents. 17. Out of heauen. 18. Vppon the men. 19. And the men blasphemed God, beause of the plague of the hayle. 20. For it vvas great, and the plague therof vvas sore.

The Paraphrase.

1 Fynally the seuenth Angell wente forth vnder the seuenth seale, opening as God had eternali determined, throwing out the content of his viall into the aire. For the seauenth age of the christen church by the very set purpose of God, are manye conuerted to the truth, and become with Paule the vessels of election, that afore were with Judas the vessels of wrath vnder the great aduersary of God. Neither is it any blemishe vnto them to be called here, that they were afore, vials of wrath, consyderynge that SIMON Leprosus, beinge once healed of hys

leprosse was euer after called a leper. In case lyke Paule, after his conuersion was not ashamed to reporte hymselfe both a Pharisie & also the sonne of a Pharasie.

2 These, by the mighty determination of Gods stronge iudgemente, are sent into the ayre. Most effectually are they lightened with the spirit of god, and prouoked stifly to stand vp against the aereall powers reguing in the fickle fantasticall Antichrisse and hypocrites, condempninge by Gods worde their vniuersall doctrines and deuillishnes. These powers are no lesse than diuilles, whome Christe calleth fowles of the ayre, Peter and John mans aduersaries, and saint Paul the gouerners of these darknesses in spirituall wickednes.

3 Whiles these things are in doing, out of heauen, which is the vniuersal congregation, yea, from the verye throne of god whiche is the elect faithful number (for thei are ỹ only seat of God) came a voyce of reioysinge, saying after this sort.

4 It is done. All things are finished.

Chri-

Christs glory once manifestly knowne the world is at an ende. The wicked hath done all their mischies, and the number of our brethren is fulfilled. Thus shall they preache a full deliuerance of the captiues, & ỹ peaceable yere of ỹ Lord. This is ỹ silence of an halfe houre space, mencioned afore in ỹ viii. chapter, and the returne of this world vnto Christ in the .xii. chapter. Not that there shall in those dayes be no enemies (for the remnaunte shall styll remayne) but that they shall not then openly dare rage, persecute, and kyll, the world being at such a vniuersal quiet.

5 Yet shall there happen in those dayes, voyces, thunderings, and lightnings. Voyces of swete blessings and delectable promises to ỹ faithful cõgregation. Thunderings of terror to the vnfaithful multitud cõmanding thigs contrary to ỹ flesh. And feareful lightnings of condemnation to there probate hipocrits and desperat obstinats.

6 And al from one word of the Lord, or one gospell preaching in diuerse respects, no small earthquake folowyng

vpon the same. What commocions, heuye complayn tes, fearfull trem-blynges, sorowes, cryes, griefes, sighynges, waylynges, grudginges, gruntynges, gronynges, weppynges, and handes wryngyng wyl be among ỹ earthly minded Antichrists and hypocrits, bishops, priests, prelates, holy watter mongers, and parrish clarkes, lawiers, whores, caruers, paynters, & ware sellers, whan their whorysshe church shal be turnedouer by iudgmẽt of the sayd word is easy to coniecture.

7 Such a one wyll this earthquake bẽ (saith the text) so mighty & so strõg, as neuer was yet since men were vpon the earth, or since that earthly generation first beganne. Than shall be cleane taken away the carnall church of Antichrist or the smered Synagoge of shauelings. Neither shall the Pope with his disgysed rable any more be sẽne here, nor yet Mahomet with his monstrous muster.

8 In such wise shal their lawes, sects & ceremonies be destroied in those daies that no man shal be fonnd so bolde as once to allow one of thẽ openly. Than

shall

shal ỹ glory of Christs name shine the world ouer, he making of his enimies his fotestole.

9 Moreouer in this terrible earthquake the great spirituall cytie called Sodom and Egipt, or the holy whorish mother the church shall be diuided into three parts, of the which two shal styll be wicked, the third cõuerted vnto godlines. Two partes shall be dispersed (saith Zachary) the thirde shall remaine to the Lorde. Of them which haue and shall go out of minsters and monasteries, colleges and couentes, churches and cloysters, parrishes, and nunneries, one sort shal inwardlye be geuen to Antichrists superstitiousnes and hipocrisie. An other sorte vpon diuers fleshly consideracions, shall faynedly fall to the Gospel. The thirde sort onely of loue towardes God and zeale of helth in their neighbors, shall vnfainedly cleaue to the scriptures. Thus shal ỹ vngodly sorte be coupled stil wt ỹ godly in euery land & prouince &, be ỹ much greater number, yet shal they for ỹ time attẽpt nothing against them, the truthe so strongly reigning.

Mezer-

Neuertheles yet is it to be thought ꝑ they shal then haue nothing to suffer, cõsidering ꝑ it is a kingdome of sufferance. Christ to be head of that congregation suffered once incommoditie or other alwaies, so long as he was here lyuing. It shall therfore behous them which are his misticall members, alwayes to suffer. For the seruant is no better then his Lord, nor the soldiour then his head capitayne. And to make this good, the lord sayeth in Zachary. The same third part will I leade thorow fire, and purge it as siluer or gold in the furnace. Then shall euery godly creature follow Christ in bearinge his crosse. They shall mortyfie theyr fleshly members, fleyng al fornicatiõ, filthynes, idolatry, couetousnes, pride anger, and malice.

They shall helpe, suffer, and forbeare one an other, hauing pittifull compassion vpon the weake, sicke, and needy. No duty beseeminge a christian shal they leaue vndone.

10 Therfore this great or generall cytie thus deuided, al other perticuler

or national cities muste also fall. The blasphemous Pantheō of Rome once perishing, all other churches of ỹ vnfaithfull must needes folow some after in their course. For the foūdation takē away, ỹ buildyng cannot endure. So ỹ from thencefoorth shall be no Popish sects, no superstitious ceremonies, no Hethenish obseruatiōs, nor opē Idolatry in all the world. But when ỹ remnāt of the wicked shal attempt afresh to raise vp again such abhominatiōs, the Lord shal sodainly without warning fal vpō them with his most fearfull & terrible last iudgment.

11 Great Babilō the aforsaid mother of all whoordom & filthinesse, shal than come in remembrance before god. He shall than consider hir abhominable blasphemye, hir pryde, crueltye, murther, & sinnes without number, waying them in righte ballance according vnto iustice.

12 He shal also reward hir to drinke the fierce cup of his wrath or wine of his great indignacion, which is ỹ perpetual death of soule. The very dregges of his Ire shal she taste, yea vn-

speakeable sorowes & paynes without ende. For none other is it to come in remembraunce before him at ỳ day, but to be condempned, & receiue punishment according to hir dædes.

13 Then shall euery Ile (which is a place of refuge within ỳ sea) flæ away and not tarry. The mountaynes that are wonte to giue succour vnto them that be on the land, shal not at ỳ day be founde. No comforte shall shæ thē haue nor sure helpe any where.

14 No remedy will be at that day to flæ from the fearful face of the Judge. Then will neither merites nor yet soule-masses helpe, neyther blessings nor knælings, sacrifices nor sensings, wawlings, nor ringings, bussings nor singings, but will she nyll shæ, nædes must shæ abyde his heauy and tirrible sentence.

15 And there fell great hayle (sayeth the texte) as it had bene waightie talents. Alwayes must it be remembred that commonly the tyme paste is vsed in this hystorie for the tyme to come, for the certayntie of the things here spokē. This haile is none other thē the

heauy

heauy tempest or plague of ỹ said fearfull & tirrible iudgements of ỹ Lord, which shal on ỹ woful day fal sodaynly as a thicke hayle vpon the miserable multitude of them ỹ boasted thẽ selues to be ỹ holy church & vpon their wicked folowers, cõpared here vnto Babilon.

16 This plague is here also for none other cause lykened vnto talents, but for ỹ it is in wayght & measure to bee ministred vnto them by the prordination of God. So much paine and sorow is due vnto that whorish generation, as shee hath glorified hir selfe in filthy delightes, & so many punishmentes to be rewarded hir. Yea, double must shee haue according to hir workes.

17 Out of heauen shall this vehemẽt hayle fall, from the fearful sentence of the Lord Iesus Christ, which shal than sit as a Iudge in the myddest of hys faithful congregatiõ; they sitting with him as the body with the head in condempnation of the wicked.

18 And vpon ỹ men shall it light. For the great whore or ỹ citie called here Babilõ, is in this place to bee take for that it comprehendeth, euen for men,

in

in whom also are included women by the common vsage of the scriptures.

19 These men shall spightfully blaspheme God bicause of ỹ hayle, plague, or terrour of their tormẽts. They shall crye out of him, wishing that he had no such power so to torment them.

20 For the tempest is great, and the sufferaunce thereof excæding painfull. As the Lorde is mightie, so are hys iudgements whan they fal. Wehemẽt, fierce, and strong is the Lorde (sayeth Esay) as is the tempest of hayle breaking out on euery side, ỹ bearing down strong holdes.

The xvij. Chapter.

OFte hath occasions bene giuen me in this booke to speake of greate Babilon and of the execrable beast, but here is place offered to discribe them more at large.

THE TEXT.

1 And there came one of the seuen Angels, which had the seauen vyalles, 2. and talked with me, 3. saying vnto me. 4. Come I will shewe the iudgement, 5. of the great whore, 6. that sitteth vpõ many waters, 7. with whõ

the Kinges of the earth haue committed vvhoredome, 8, and the inhabiters of the earth are dronken vvith the vvyne of hyr fornication. 9. And he caryed me away, 10. into the vvilderneſſe in the ſpirite.

The Paraphraſe.

1 After this came (ſayth Saint Iohn) one of the vij. Angels of vnuariable decres of the Lordes eternall iudgements, which had the vij. vyals of hys wrath as afore hath bene declared.

2 And this Angell of ſet purpoſe of God as an heauenly meſſenger talked with me in myſterie.

3 Of fauourable gwdneſſe in ſecreat maner, he aſcertayned me thereby of this wonderfull iudgement heere following, to be fulfilled at the latter end of the worlde. And thus it ſayde vnto me.

4 Come

4 Come hither friende John. I will shew thee in secretnesse ỳ tirrible iudgment of the great whore or coũterfaite church of hypocrites, as God hath appointed it. Nedes must this whore be Rome, for that which is hereafter spokẽ, ỳ she is the great citie which reigneth ouer ỳ kings of the earth. Euidẽt it is both by ỳ scriptures & Cronicles, that in Johns dayes Rome had hyr dominiõ ouer all the whole world. And being infected with the abhominatiõs of all landes, rightly is shee called Babylon or citie of confusion, not onely in this reuelation but also in the first Epistle of Peter. And like as in ỳ scriptures ofte tymes vnder ỳ name of Ierusalem is ment the whole kingom of Juda, so vnder the name of Rome here may be vnderstanded the vnyuersall worlde with all their abhominations and vnilliknesses, theyr Idolatryes, witchcraftes, sectes, superstitions, papacyes, priesthodes, relygions, shauings, anointings, blessings, sensings, processiõs, & the diuil & all of such beggeryes. For all ỳ people since Christes affection hath this Rome infected with hyr

hyr pestilent poilõs gathered from al Idolatrous nations such time as she held ouer them ỹ monarchial suppremit. And like as Babilon had ỹ Israelites captiue vnder a bodily tribute, so hath this Rome had ỹ Christians both in their bodies & soules. At ỹ wryting of this prophecy felt John of their crueltie being exiled into Pathmos an Ile of Licia, for the faithfull testimony of Jesu. And so did I poore creature with my poore wife & children at the gatheringe of this present commentary flyinge into Germanye for the same.

5 No maruail though she be here called a great whore. For no wher were euer yet séene so many Idole worshipinges, so many vaine obseruatiõs, so many superstitious sects, so many errours in hipocrisie, so many false prophets, and so many prodigious kindes of filthynes, no, not in Sodom it selfe, nor yet in miserable Egipt.

6 This Babilonysh whore or disguised sinagoge of whorelings, sitteth vpõ many waters or peoples ỹ are fantastical, fickle or folish.

For

For none are in conscience subiect vn-
to hyr, that are constantly grounded in
the sure doctrine of fayth, only allow-
eth, hir traditions the wauering wit-
ted multitude, the slipper and vnsted-
fast number, obeying them in theyr
hartes, of feare & not of lone, so throw-
ing them selues into a moste confuse
Chaos or vawte of double dotage.

7 With this stinking strompet haue
the mightie potentates of the vniuer-
sall earth, ỳ Emperours, Kings, Prin-
ces, and other notable gouernours cō-
mitted moste shamefull whoredoms in
the spirite by many straunge worship-
pings, agreeing among them selues to
hyr wickedly decreed lawes & customs.
To long should we stande here in this
place, if we should discribe them all se-
uerally in theyr colours at large as
they be.

8 Through the craftie legerdimaine
of the priests on ỳ one side, & ỳ cruel cō-
stitutiōs of Princes on ỳ other side, the
dwellers of ỳ earth or worldly minded
multitude are dronken with the wyne
of hyr fornication spirituall, or practi-
sed worshippings besides the prescript

rules

rules of Gods woꝛd. Not only they which haue bene couetous, carnall, leude, & wꝛeched hath followed theyꝛ abhominaciõs, but also an innumerable soꝛt of ẏ elect number hath beleued their lies and erroꝛs. Yea, they haue bene so dazed with theyꝛ dotages, & so tangeled with theyꝛ customes, that as men losing theyꝛ wittes without all godly remembꝛance, reason, wisdom, discretiõ, vnderstãding, iudgement, & grace, the lawes of God laid apart, the commandementes neclected and the scriptures despised, they haue not only knæled, crossed, kissed, set vp lights, & holdẽ vp their hãds beforꝛe rottẽ postes, but also called thẽ their fathers in heuẽ. Yea (I axe God mercy a thousand times) I haue ben one of thẽ my self. And this is to this day a pꝛincipal religion of ẏ whoꝛish Church, called deuout pilgrymage oꝛ holy stations of pꝛayer, many greate pardons granted & many false pꝛomises made to alure the people therevnto.

9 But blessed be ẏ Loꝛd, whose woꝛd in this age both admonished many as ẏ Angell did John, and bꝛought, them

also cleane from hir abhominatiõs, into a secret cõsideration of ỹ spirit, vnknowen to ỹ worlde, there both to sée hir pride and also to vnderstand hir iudgement. For it followeth in ỹ text, ỹ the Angel cõueyed John away into ỹ wildernesse in the spirite.

10 In mistery here the holye Ghost declared afore what the Lorde should worke in men hauing his grace at the latter dayes of the worlde. Into ỹ wildernesse flée they with Dauid, which leauing the customed wayes of mẽ, after ỹ course of the scriptures sécke vp their Lord God in faith, worshippyng him onely in spirite and in veritie.

THE TEXT.

1 And I sawe a woman sit vpon, 2. a rose coloured beast, 3. full of names of blasphemy, 4. vvhich had seuen heads and ten hornes. 5. And the vvoman vvas arayed, 6. in purple and rose colour, 7. & decked vvith golde, precious stone & pearls, 8. & had a cup of golde in hyr hand, 9. ful of abhominatiõs, 10. & filthinesse of hir vvhordom. 11. And in hir forehead vvas a name vvrittẽ. 12. A mistery, 13. Great Babilõ the mother of vvhoredom & abhominations of the earth, 14. And I savv the vvife dronken vvith the bloud of saints, & vvith the bloude of the vvitnesses of Iesu. 15. And vvhen I savv hir, 16. I vvondred vvith great meruayle.

The

The Pharaphrase.

1 And I sawe (saith Saint Iohn) in mistery a woman (for an whose at ỳ first blousb semeth only a woman) sitting vpon a rose coloured beast. This beast is ỳ great Antichrist that was spoken of afore, or the beastly body of ỳ diuil, comprehending in him Popes, Patriarkes, Cardinalles, Legates, Bishops, Doctours, Abbotes, Priors, Prestes and Pardoners, monks, Chanons, Friers, Nuns, & so forth. Temporall gouernours also, as Emperors, Kings, Princes, dukes, Erles, Lords, Justices, Deputies, Judges, Lawyers, Maiers, Bayliues Constables, & so forth, leauing their owne dutied offyces as to minister rightly, to serue their abhominacions.

2 All rose coloured is this beast, in token of tirannons murther & bloodshedding ouer those that will not agrœ to their diuillishnesse.

3 Ful of blasphemous names is this beast also, as your holines, your grace, your Lordeshippe, your fatherhode, your maisterschip, your reuerēce, honor,

highneſſe, worſhip, magnificence, godneſſe, Gods vicar, ſpirituall ſyr, ghoſtly father, phiſition of ſoules, defender of faith, head of the holy church, and ſo forth, beſides the names of theyr properties, feates, and pagents, as procellion, biſhopping, anelyng, purgatorie, pylgrimage, pardon, maſſe, mattens, euenſong, placebo, Candelmaſſe day, Palm ſunday, Aſhwedneſday, holy rode day, S. Thomas day, & ſo forth.

4 This beaſt had vij. heads and ten hornes, ſignifying his vniuerſal crafts and ſuggeſtions to diſtroy the graces and giftes of the holy Ghoſt, and alſo his falſely borrowed primacies & tyrannous authorities to withſtand the commaundements of God.

5 Upon this beaſt ſitteth a woman. For what els auañceth or beareth out this malignant muſter in their copes, croſſes, oyles, myters, robes, relickes, ceremonyes, bygiles, holy dayes, bleſſings, cenſings, and fooliings, but a wãton fooliſh and fantaſticall religion, a vayne glorious pompe, and a ſhinyng pretence of holyneſſe in ſuperſtition, (callyng it theyr holy church). Shee is

sayd here to sit vpon this bloudy beast, as to be stayed, quieted, and setled by them. Marke what labours and paines that craftie and wyly Winchester taketh with Bonner, Tonstall and other of his fashion, as hyr own sworne souldyours to holde vp thys glorious whore in hyr olde estate of romishe religion. Oh he grunteth and groneth, he sweateth & swelleth, he fretteth and belleth, he bloweth & panteth, calketh and canteth, he sturreth & neuer ceaseth, to bring his matters to passe.

6 In token that this hypocryticall church standeth in the murther of innocents, this womã is here gloriously apparelled in purple, as giltie of theyr deathes which hath bene slayne, and also in fresh scarlet as euermore fresh & ready to cõtinue in ỹ same bloudshedding. For if such tirrible slaughter wer not, ỹ true christiã faith shuld increase, to ỹ great diminishmẽt of hir glory.

7 She is in lyke case florishingly decked with golde, precious stone, and pearles, not onely in hyr manyfolde kynds of ornaments, as in hyr copes, corporasses, chesibles, tunicles, stoles,

fannous and myters, but also in my-
sterie of counterfeite godlinesse.
Many outward bragges maketh thys
painted church of Christ of his Gospel,
and of his Apostles, signified by ẏ gold,
precious stone, & pearles, which is but
a glittering colour. For nothing myn-
deth shée lesse than to followe them in
conuersation of lyuing.

8 Moreouer in hir hand which is hyr
exteriour ministration, shée hath a gol-
den cup, full of abhominations and fil-
thinesse of hyr execrable whoredome.
This cup is the false religion that she
dayly ministereth, besides the chalice
whō hir marchaunts most dampnably
abuseth. And it contayneth all doctrine
of diuils, all beastly errours and lyes,
all deceiptfull power, all glytteryng
workes of hipocrites, all crafty wisdō
of the flesh, & subtile practises of mans
witte, besides philosophy, logick, rheto-
rick, and sophistry, Yea, all prodigious
kynds of Idolatry, fornicatiō, sodome-
trie, and wickednesse. Outwardely it
sæmeth golde, pretending the glory of
God, the holy name of Christ, ẏ sacred
scryptures of the Byble, perpetuall

hyr-

virginity of life, and al are but counterfet colours & shadows of hipocrisy in the outwarde letter and name.

9 Ful of abhominacions is the drink of the excreable faith of that Romish religion receiued of other, & full of filthynes also, for both retaineth ỳ people therof innumerable kinds of Idol worshippinges vnder the title of Gods seruice, and also their shauelinges of prodigeous beastlynes in lecherouse liuing vnder ỳ colour of chastity. Here were muche to be spoken of Sayncte Germayns euil, saincte Sithes key, saincte Uncombers otes, maister Johns thornes bote, saint Gertrudes rattes, saint Jobe for ỳ por, saint Fyacre for ague, saint apoline for toth ake, saincte Graciane for lost thrift, saint Walstō for good haruest, S. Cornelis for the foule euil & al other saints els almest.

10 Of the buggery boyes also among prelates & prestes, Gohstly fathers & religious, might much be sayde here, were it not for infecting mens eies, eares & vnderstādings. For al these noi ful nocuments are ỳ holy frutes of ỳ whordom of ỳ holy whorish Chuche.

11 In the forehead of this glittering whore, which is hir outward shew, is written a name, expressye declaring what she is. By hir vngodly fruites is she knowen to ỹ elect seruãts of god, hauing the light of the scriptures. In their consciences appereth she none other than a pestiferous whore, by the iudgements of the same.

12 A very mistery is this shew to the infidels, an hidde secret, an vnknown wonder. For they are so blinded with hyr foppryes & tangled with hir toies, that they iudge all that she doth, holy, religeous, and perfect. And al this suffereth God for their vnbeleues sake, destroyinge neuertheleſſe the wysdome of the wise and prudence of the prudent in his.

13 Hir very name agreeing to hir fruites, is this. Great Babilõ, in mischiefe far aboue ỹ citie of ỹ Chaldeãs, and much more full of confusion. For shee is the originall mother, the cause, the bginnyng, the rote, ỹ spryng, and the fountaine of all spirituall fornications, and in a maner of all fleshly abhominations also done vpon the earth.

This

This is to the faithfull sort, as a writ-
ten name of hir, euident, cleare, open,
and manifeste. But to the vnfaithfull
it is onely as a mistery, hidden, darke,
obscure, and neclect. For so are the se-
crets that God openeth to babes, & hy-
deth from the wise.

14 And I (saith John) perceiued it e-
uidentlye in my fore vnderstandinge,
that this woman the very wife of the
deuill and of his beastly body (for the
byshops are the husbandes of theyr
romyshe churches) was all dronken in
ỳ bloudy slaughter of ỳ Saincts, or er-
nest christian beléeuers and in the ex-
ceedinge tyrannous murther of the
faithfull witnesses of Jesu, or sincere
preachers of his word. For neither of
both she spareth. Besides all Godlye
wisdome is she, and forgetfull of hyr
selfe, through this same blouddye
dronknes, so great exces hath she takē.

15 And when I perceyued and sawe
hir with all hir adders whelpes so
beastyshe (sayth saynt John) with
exceading wonder I marueyled. Not
only that she was thus ouerset with
bloud, drinking, or outragious mur-

thering of inocentes, but also of hyr exceading great abhominacions.

16 And most of all I wondered that the almighty God could with so much pacience suffer hir in such mischiefe.

The texte.

1 And the Angell sayde vnto me. 2. Wherefore merueilest thou? 3. I wyll shew thee, the misterye of the woman, and of the beast that beareth hyr, which hath seauen heades and ten hornes. 4. The beast that thou seeste, was 5. And is not. 6. And shall ascende out of the bottomlesse pit. 7. And shall goe into perdicion. 8. And they that dvvel on the earth shal vvōder 9 (whose names are not vvrittē in the booke of lyfe from the beginninge of the vvorld). 10. vvhen they beholde the beaste that was, and is not.

The Paraphrase.

1 And as I was thus with my selfe marueilynge, the Angell of afore named decrée of the Lord sayde vnto me these words.

2 Wherfore doest thou thus maruel, thou mortall man?

3 For thy gentle and méeke expectation I shall shew vnto thée, the mystery of this wretched woman, and of the cruell beaste that beareth hir, whiche hath seauen heades and ten hornes

hornes.

By this shalt ỹ know ỹ true churche from the false, ỹ iust preachers from the hipocrites, ỹ sincere doctrine from their subtile sophismes, & their lawful authority from their cruelly vsurped presumcions. For that sheweth ỹ Lord vnto his electes, that he will not haue knowne of all men.

4 The execrable beast or carnal kingdom of Antichrist which thou hast sene here in mistery, was as concerninng his beginning in Caine first of al, & so continue forth in the fleshly children of men, in ỹ chaplaines of Pharao, Hieroboam, Baal and Bel, in the cruell bishopes, priestes, and lawiers with such other like til the death of Christ and so forth.

5 And now ỹ said beast is not in power and authority as he hath bene. For in Johns time, certayn yeares before the writing of this reuelacion, was ỹ proud clergy of the Iewes vtterly destroyed by Titus and Uespasian, in ỹ terrible siege of Hierusalem.

Notwithstanding, yet shal this beaste rise againe in the Romishe Pope and

Maho-

Mahomet and in their falſe prelates and doctours.

6 He ſhal aſſend out of the bottomles pit from the ſtinking denne of ſathan, exalting him ſelfe in worſhip aboue al that is called God. But in ỹ concluſion he ſhall haue an end.

7 Into perdicion ſhal he go without fail. The Lorde ſhall firſte vtter his wickednesſe (as now in this age) and than with the ſpirit of his mouth conſume him and deſtroy him. So that his high climing vp, ſhal at the laſte be the cheſe cauſe of his fal. Yet ſhal his wicked rēnaūt once again ſet vp their Chriſtes, & perſecute a freſh, but that ſhalbe no full raiſe vnto hym.

8 And the rable of reprobates, which dwel on the earth, or for earthly commodities contēneth Gods truth, ſhall wonder once again not without much inward reioyce, that their Churche riſeth againe out of the olde hipocriſyes.

9 Whoſe names are not regiſtred in Chriſte, which is the large booke of life, and hath bene both ỹ life & the lyght of men ſince the firſt conſtitucion of the mouable world.

No

No, they are not numbred amõg those righteous that shall raigne with hym in glory.

10 These aduersaries of God and his worde shall haue much gladnesse in their wicked hartes, whan they beholde the beast thus comminge vp agayne that was of such magnificence, and now is but a thinge of noughte, that was estæmed aboue GOD, and now is proued dampnacion. So longe is this beastly Antichriste, as he worketh the misteries of iniquitie in the reprobate vesselles, and whan he leaueth that worckinge than is he no longer. Marke in this processe pale the nature of GODS eternall decræe for this age of his Church. Fyrst it sheweth and than it condempneth the cursed Sinagog of the diuel. In signification whereof the true preachers of our time haue manifestly opened hir wickednesse vnto all the worlde, wherevpon her vtter destruction must shortely follow. Watch good Christian Reader, and pray earnestly.

THE TEXT.

1 And here is a minde that hath vvisdome 2. The seauen heades are seuen mountaines, 3. Whereon the vvoman sitteth. 4. They are also seuen kings 5 Fiue are fallen. 6, And one is. 7. And the other is not come. 8. Whan he commeth, he must continue a space. 9. And the beast that vvas and is not, is euen the eight. 10. And is one of the seauen. 11. And shall go into destruction.

The Paraphrase.

1 Here is a meaning which comprehendeth wisdom. A sincere vnderstanding shal herein be requisit. Necessary it is therfore to take hæd, lest ỹ holde the harlot and beast for that they boast them selues, to be, to thy dampnacion.

2 The seauen heades of the beast aforemencioned, by ỹ plaine diffinicion of the holy ghost are here to be taken for seuen mountaines, or ỹ vniuersall princly monarchies of ỹ. vij. climates of the world.

3 Upon these the woman ỹ Babilonish harlot Rome (from whom hathe issued all spirituall whordome) in moste proud maner sitteth, hanynge

ouer

ouer them a vnyuersall domynyon. For in Johns time, to Rome was all the worlde subiecte. Vnder whose cruell reigne was Christe done to death, so hath his faythfull members bene euer since by a new raised kingdome in the same.

4 These heads are also, vii, kynges or gouernours of the aforesayde monarchyes seduced by a kynds of crafty errours and dyuelysh suggestions of that beast. So that if ye marke well this place, the head with the tayle and the cause with his effecte, in these presente significacions shall no preiudice be founde to that hath bene sayd in the other, thoughe they seme very diuers. For both the gouernours and also the landes, or the peoples subiect vnto them haue vniuersallye bene blinded by their wylye witchcrafts. And so haue the worldlye potentates with the spirituall Antichristes agrēde that both they haue vsurped one malignant medlynge ouer the soules of men to corrupte their faith, the princes applyinge their powers vnto the same.

And

And that causeth the holy ghost here to call them the beastes heades vnder the title of mountaines and kinges. For vnder their princely authorities haue al their mischiefes bene fulfilled to vphold this whore against Christ & his word.

5 Fyue of these heades are fallen from ỹ vniuersal monarchy of Rome. All the dominions of Affrica and Asia hath renounced the obedience of hyr Empyre. Onely cleaueth Europa vnto hyr which is the least of the thre, and yet not all therof. When the Papacy grew, the whole Empire of the Grækes called Constantinople, fell cleane from the Latines, and became with other diuerse Monarchies, the possession of Mahomets sect, or of the Agarenes and Turks. Of the other Empires may a like coniecture be had. Thus haue they declined from hir, not so goyng forth nor yet ryssinge vp vnto Christ, for onely is it sayd here, ỹ they were fallen.

6 And one head is (saith the text) at this preſẽt time remaining, the other head is not come as yet, but wyl come

here-

hereafter.

This head remayning is the first, and it is that feeble Empyre that Rome nowe holdeth and haue holden since Johns time. The power of this Empyre is ruenously deminished, and the notable fame thereof decayed betwixt the Popish prelates and the Frenchmen, a great part of the lands becomming saint Peters patrimonye. To make it a fit head of the beast to the vpholding of this whorishe churche (the authorytie thereof maintaining by lawes) Gregory the fift pope committed ỳ emperours chosing vnto vi. princes of Germany three of them being Archbishops. Ye appoynted also the king of Bohem for the seauenth, then beinge tributarye vnto hym and hys owne feede man as an odde person to waye vpon their sides if nede, place, and time should require it. Prouided alwayes that he shoulde take hys oth and receiue hys crowne Imperiall at Rome. So that now though it styll be the same in title that it was in Johns dayes, yet is it so diuers from it through diminishmēt of power, and

so vnlyke in outwarde magnificence, as it neuer had ben the same.

7 The seuenth heade that is not yet come, is the papistical kingdom of our romish spiritualti, for therfore apæred nothing in Johns time, nor yet more then v. hundred yeares after it. The Bishops of Rome (as they call them) from Pæter to Siluester, were very poore soules, simple creatures, & men not regarded but dispised of ỹ worlde. They were no new law makers for the moreparte, but rather they gaue their whole dilligẽce to se those lawes obserued whõ the holy ghost had made to their handes. Neither were they any masse saiers, soule singers, or procession goers, but as was S. Paul & the other Apostles, simple preachers onely, and for their sincere preaching, thei suffered the death of their bodies. But after the donation of Constãtine and other plentuous almses committed vnto their handes for the sorcoure of the poore, they became al confessers, and toke them to their ease at home. Then was labour verye tedious vnto them preaching veri troublous & pain-

full

ful. Then studied they all to please the powers peacably to holde styll theyr pleasaunt possessions, and by spiritual policies to increase thē more & more, the poore in a maner forgotten. Then came in that holy ceremony, and that, with latine toures, seruing of saints, and praying for the deade, to prouoke men to offer to Corban. Thus crepte they vp in hypocrysie day by day, tyll such time as Iohn of Constantinople contended with Gregory of Rome for the supremite. In the which contencion though Gregory laied for hymselfe saint Peters keies with many other fore arguments, and reasons, yet was he commaunded by Maurcius the Emperoure after the generall Synode to obey the saide Iohn, as the vniuersall head bishop of the whole world.

Then were these holi fathers compelled to tarry a laisure, and vnder crafty coloures to wayte their pray. In processe of time when Phocas was Emperour.

Bonifacius the iii. a man of wili practise, perceiuing hym much to be geuen to vaineglory & couetousnes, greatly

also to disallow the actes of Mauricius his predecessour, thorugh flattery and mede obtained of him that ỹ churche of Rome should be holden from thēce forth for the head church of ỹ world, and he for the head bishop. Whan this was once gotten; than rose they vpso high that the Emperour became their fote stole, and all other christian prin-ces their waiting slaues, to ryde and run, make and marre striue and fight, slea and kill, at their commaundemēt and pleasure. Thus became the Ro-mish Pope the seauenth kinge, that was in Johns time yet to come. If ỹ marke in the Cronicles (good Reader) thou shalt finde that Phocas the first Pope maker slew his master the Em-perour Mauricius, signifyng in mys-terye the sayde Pope making to be an vtter destruction to the Empyre. The Popes name was also at that time Bonifacius, whiche is as muche to say as Bonafacies, a good face. Which betokeneth that this new rayſed king-dome shoulde shew a fayre face euer-more, or a shining pretēce of holynes, what mischiefe so euer it wrought,

either

eyther agaynst God or man in abhominable superstition.

8 And whan this seauenth Kinge commeth (sayth the text) he muste continue a space, or abide a litle season. He muste haue a time by the permission of God, strongly to delude the vnbeleeuers, which wyll neither see nor heare, reade nor yet thankfullye receiue hys worde of saluation, so graciously offered them. So corrupt are the fleshly affects of men, that much more prone they are to lies & superstitions, than to the verytie of the Lord, which is to be lamented.

Christe came first in the name of hys heauenlye father, but hym wyll they not receiue. The Pope commeth in hys owne wycked name and to hym runne they by heapes. Whose continuaunce here hath bene but a time. For yet is it not a thousande yeares since the Papacy first beganne vnder Phocas, which is but as a day before God, and that day wyll be shorten by hys owne promise for his elects sake, whiche to remember is their greate comforte. And a great cause whye.

For some after that, shal they be fully restored into the perfight number of the children of God.

9 And the execrable beast (sayth the text) that of late daies was in authoritie ouer al the world, yea sitting aboue God in the consciences of men, and nowe is become of no reputacion amonge men (God openinge his mischiefes) is euen the eyghte in number. And yet neuertheles is one of the vii. heades. For both is he the beastly body it selfe comprehending in him the vniuersall abhominations of all the earthlye kyngdomes. And in that poynt diuers from the seuen heades and so the .viii. in number.

10 And also he is one of the. vii. heades and the seauenth in numbre, in vsurpyng this proude worldly kyngdome, thus after a vayne temporall sorte. Ouer and besids all thys maye he also be called the eyght in the cursed remnant which after the peaceable silence of christen libertie (sathan losoned) shall most cruelly persecute Christes congregation a freshe, as in the xx. chapter here followinge wil appeare.

11 This

¶ This beast with hys carriage, the Antichrist with hys church, or Sathan with his sinagog, shal not onely go into destructiō here by the mighty breth of Gods mouth, or the true preaching of hys Gospell, but also into dampnation euerlastinge in the ende of the worlde with the deuill and hys Angelles.

THE TEXTE.

1 And the ten hornes which thou sawest are ten Kinges 2. Which haue not yet receiued the kingdome. 3. But shall receiue power 4. As Kings. 5. At one houre with the Beast. 6. These haue one minde. 7. And shall geue their power and strength vnto the beast 8. These shall fight with the lambe. 9. And the Lambe shall ouercome them. 10. For he is Lorde of all Lordes. 11. And Kinge of all Kinges. 12. And they that are on his side. 13. Are called, the chosen, and faithfull.

The Paraphrase.

1 And the ten hornes (saith ỹ Angell vnto John) which thou sawest here vpon the heades of this rose coloured beast, are in signification x. Kinges.

Some hath taken these ten Kings for al those Emperours of ỳ Latins since Charlemayn, which haue sworn themselues obediente to the Bysshoppe of Rome. Some haue thought them to be those Princes which here in Europa haue aforetime bene subiecte to the Empyre of Rome. As the Kinges of England, Fraunce, Spaine, Portingale, Castele, Denmarke, Scotlande, Ungary, Boheme and Naples. But these consider not ỳ they be yet more in number, as Aragone, Nauerre, Cicile, Cypres, Sardine, Swethé, Pole, and such other, and are all included in the seauen heades as members of the afore rehersed Empires.

Neither marke they that they are aboue the heades, as hornes, and more in number then the heades, betokening a rygorus authorytie and fierce power, whiche they proudlye vsurpe ouer them euery where. Afore they were but suggestions, but here are they earnest doers. For in euerye region hath the beastly Antichriste of Rome his Metropolitanes & Primats.

As

As in England are Caunterbury and Yorke, in Fraunce, Thurenensis, and Remensis, in Spaine, Tholetanus & Terraconensis, in Portingale Hispalensis & Bracarensis, in Irelande Armachanus & Dublinensis, in Denmarke Lundensis, and Upsalensis, in Germany Colonensis & Maguntinus, in Hungary Strigoniensis and Colocensis, in Italye Pisanus & Ravennas, in Sicyle Panormitanus & Messanences, with an infinite number of bishops, prelates, prestes, & religious, besides the fighting orders of ỹ Rhodes, ỹ Pruſsianes, ỹ Redemers of captiues, ỹ Aragondes, ỹ Georgianes caled de Alga, ỹ Monteseanes, ỹ Castilianes, ỹ Lusitaneanes, the Calatraneanes, & S. James warriours.

2 These had not yet at ỹ tyme received the diuilish kingdom of pestilence vsurpacion ouer the soules of men. For though in Johns daies arose certaine Antichristes, as Hebion, Cerinthius, Diotrephes, Carpocras, and such like, yet were they nothinge to these.

3 But now in dede they haue receyued

ued the selfe same authoritie & power with the beast, that hee toke afore of the Dragon, in maner of kings to rule in the heartes and consciences of men to his behoue.

4 For so much as theyr authoritie, is not of God lyke as is the authoritie of Kings, it is sayd here as kings, or as men counterfeyting them, in vsurping a gouernaunce not freely giuen them of God, but of the Diuill.

5 All at one houre receyued they this authoritie with the beast. And that (I suppose) was in the great generall cou-sayle of Laterane at Rome, gathered vnder the title to recouer Hierusalem agayne. Where as confession in ỹ eare was cruelly exacted of christian people vnder the payne of death & damp-nation by the whole consent both of the princes, & bishops, at ỹ former sug-gestiõ of Innocẽt ỹ third, besides other wicked things. As to heare latine ser-uice, to go on processiõ on sundayes, to pray vnto dead saints, to worshipp Ima-ges, to buy masses for ỹ dead, to fast the fridays, w̃ purgatory, pardõs, merits, & friers orders. In ỹ sayd cou-sail became

the

6 These counterfet kinges are al of
on diuelish mind, practise, & purpose a
gainst God and his veritye.
7 And fully they are fixed to geue
their whole power, their study, & their
strength vnto ꝯ bebooke of ꝯ beast. Not
according to Gods mind wil they rule,
but al after his wil & pleasur, agreing
alwaies vnto him as mẽbers to their
head, to serue wickednesse after wick-
ednes in Babilon. His Popish decres
wil they seke, his diuelish decretales
will they folow, his ceremonials wil
they obserue, and nothing of ꝯ sacred
scriptures. What learnyng so euer
they haue? what giftes of nature, for-
tune, or grace, al must be to ꝯ maunte-
nãce of his fãtastical fopperis. To him
ar they sworn to do him homage, to o-
bey his laws, to kisse his fœte, & for his
glorious sake to persecute his gospell.
8 And

8 And in so doing they shal fight with the lamb, which is Jesus Christ. They shal impunge his truth whē they think to doe him seruice. For that mischiefe they doe to one of his, they doe to hys owne person.

9 But be they neuer so dogged, yet shal the Lambe ouercome them in his faithful members, yea, by patient sufferaunce onely. The victory (saith S. John) which ouercōmeth the worlde, is a sure christian fayth. Upon theyr side fighteth he which is most myghtie and strong, yea, the Lord that is valyaunt in battail. And he shall first ouercome them in this lyfe with the mightie breath of his mouth, scattering thē away as dust from the earth. And after this shall hys tirrible iudgement for euer condempne them.

10 For he is by the authoritie giuen him of his father, ỹ Lord of all Lords, and by his own eternall Godhead the King of all kings, hauyng all power in heauen and in earth. He is cōstitute Judge of the quicke and the dead, hauing alone the euerlastyng Enwyre with his father and the holye Ghost,

and

and of his kyngdome shall neuer bee an ende.

11 By his permission doeth all kinges reigne, he hath their hartes in his hand and indgeth their thoughts. Both may he giue them his spirite, and also take it from them, and of his enimyes hee shall make his footestoole. He is ỳ same stone after Daniell that without any handes was cutte out of the mounte, which breaketh the Iron, the copper, the earth, the siluer, and the Golde in peces. By whom are ment ỳ vniuersall kingdomes of this world.

12 Of this his victory are all they partoners with him, which are vpon hys syde by fayth. Most specially those true seruaunts of his, which after they are called by grace and chosen by fayth, perseuer still constant, feruent, faythfull, and sure in hys veritie to ỳ latter ende of theyr liues.

13 Not only the Lambe therfore shal ouercome the beast, but they also after the doctrine of Paule that are called and chosen in him not falling from his truth for any temptation or griefe, but standing fast by it vnto the very death.

For

For those that the Lorde hath prefired afore he hath called, iustified, and allowed. These auanceth not them selues with the proude, but mækly they submit theyr crownes, referring all victory to ỹ Lambe, as men ỹ could haue done nothing in ỹ behalf without him.

THE TEXT.

1 And he said vnto me. 2. The vvaters vvhich thou savvest, vvhere the vvhore sitteth, 3. are people and folke, and nations, and tongues. 4. And the ten hornes, vvhich thou savvest vpon the beast, 5. are they vvhich shall hate the vvhore, 6. and shall make hir desolate, & naked, 7. and shall eate hyr flesh, 8. and burn hyr vvith fyre. 9. For God hath put in their harts, to fulfill his vvill, 10. and to doe vvith one cõsent, 11. for to giue hir kingdome vnto the beast, 12. vntil the words of God be fulfilled. 13. And the vvomã vvhich thou savvest, is the great citie. 14. vvhich reigneth ouer the kings of the earth.

their

The Paraphrase.

1 And after thys long communicatiõ (sayth Saint John) the afore sayd Angell sayde thus vnto me, ~~to make vp his tale with~~.

2 The wauering waters which thou sawest heere now of late in misterye, where as the Babilonish whore sitteth vpon ỹ rose coloured beast, are in sig-

nification

nification all maner of peoples of the carnall nations, and the superstitious folke of many sundry tongues.

3 Not onely in one place of ỹ worlde ruleth this wanton religion of Antychrist, but in euery lande, in euery dominion, in euery company, among all occupacions & languages. The sely sh multitude euery where, being blynded by their subtile sorceryes, and neyther hauing fayth nor yet the feare of God before theyr eyes, as a raging flood (the banckes broken downe) runneth headlings into all blasphemy and dimilitudenesse.

4 Moreouer the a sore named, ten hornes (sayeth the Angell) which thou by the wil of God beholdest here in spirite, vpon ỹ sayd beast of distructiõ, are those very persõs which also shal hate the whore. Yir abhominations once knowne by the Gospel preaching, they shall abhorre hir lawes, dispise hyr authoritie, & cõtempne hir customs. They shal defeat hir of those lands & possessions which now she vniustly holdeth.

5 They ỹ afore were hir friends shal than be hir mortall enymies, denying hyr

hir both tribute, obedience, & seruice, & leauing hir without all comfort. Not only are these ỳ temporal gouernours, as the King of England, the Kyng of Denmarke, ỳ Duke of Saxon, ỳ Lãdgraue of Hesse, and other Princes of Germany, with such other as wil here after followe the same principles, but also the Metropolitanes and bishops, the Doctors and Prelates. As are already Thomas Cranmere the Archebishop of Caunterbury, Hermanus de Weda the Archbishop of Coleyn, Godrick the Bishop of Hely, Barlow the bishop of Saint Dauids, Byrde the Bishop of Chester. Thurleby bishop of Westminster, Hugh Latimer & Nicolas Sharton of late yeares Bishop of Worcester and Salisbury, with such other lyke as will here after followe theyr trade.

Though they were afore the horns of the beast for defence of the whore, yet are they now fallen from him, & more shall euery day to make hir desolate of honour, and naked of rentes and possessyons.

6 So shal they chase that Babilonish harlot

harlot Rome with their preachers, ỹ neyther shal they leaue hir couler nor yet bewty. Consider what John Reuchin, Martin Luther, Erasmus, Oecolampadious, Zwinglius, Pomeran, Bucer, Capito, Melanthon, Grineus, Caluinous, Brencius, Frances Lamberte, Bullinger and such other hath don against hir alredy. Likewise here in Einglãd, Bilnee, Tindale, Frith, Barnes, Cromwel, Couerdale, Turner, Gorge Joy, Rose, Ridley, Ward, Becon, and other els leauing her neither Reliques nor Robes, sectes nor shrynes, Abbeyes nor Priores, many more comming after them of the same sort. These shal make her so desolat ỹ no man shall in proses of tyme regard hir. They shall leue hir so naked, ỹ all the worlde shall abhorre hyr that shal loke vpon hir. Yea, in the conclusion they shal eat hyr flesshe.

7 Besides ỹ taking away of hir carnall prophites and plesuers, they shal confound hir fleshly vnderstanding of the scriptuers, & vtterly consume the superfluous obseruations of hir whorishe ceremonies.

8 Finally with fyre shal they burne hir, in bringing vnto nought al hir abhomynable rules, customes, and kindes of idolatry. All these once plucked away by the euident worde of God, no lenger shall this harlot appere. For no lenger continueth the whore, then the whoredom is in price. Take away the rites and cerimonies, the Jewels and ornaments, the Images and lightes, the Lordeshippes and fatherhodes, the aulters and masses, with the Bishops and Priestes, and what is their holye whore the church any more? Not onely is this flesh eating and buring declared now a daies in outwarde experimentes, as in the rebellious Monkes and Priestes of Englande, and in thē that arose there in the North, specially in fryer Forest and Margarete Cheny, which were for their church cōsumed, like as were Baales chaplayns at the broke of Cison by Helyas, but also mistically in that is spoken of hir afore.

9 For God hath (saith the Angel) al blindenesse secluded, put it into the hartes of those and such other godlye men

me by ỹ infusiõ of his spirit, to fulfil his decreed wil & pleasure in this behalf, as vtterly to distroy ỹ popish religiõ & all thy abhominations of Antichrist.

10 He hath giue it the moreouer to doe these thigs to his glory, throgh ỹ agreement of faith ỹ they haue in ỹ vnitie of his godly truth, to ỹ abolishment of all sects, false prophets, & cõiurers of egipt.

11 Finally by his grace he hath moued them throgh knowledge of his word to reder vp hir blasphemous kingdom (whom sometime of ignorance they vsurped) vnto ỹ malignaunt beast again, as ỹ horns of his pestilent heads. After this sorte did good Latimer & Wharton giue ouer their bishoppricks, & so haue diuers other godly men their promotions & liuings, as many more yet here after will doe.

12 For as they haue begonne so shall they cõtinue in diminishyng the abhominations of this whorish church, till the words and promises of God by his Apostles and Prophets, which can neuer fayle, be wholly fulfilled in effecte, and till his last iudgemẽt doe finish all. But thus doe not all they which haue

done of the yoke of the Popes obedy-
ence or blotted out his name. For the
greater number of them retaineth
still the blasphemous obseruacions &
cerimonies of hys Romish relygyon,
some making new lawes of deth for ẏ
establishmẽt of ẏ same, as is in Eng-
land ẏ acte of the .vj. Articles w̃ diuers
other more. And for this remayneth
here stil ẏ beast as receiuing the ren-
dred kingdome of ẏ whore. In whom
is also comprehended the wicked rem-
nant that shal worke ẏ last mischiefe,
whom the Lorde shall ende with his
saide iudgement. This beast is not
shithout his liuely Image still work-
ing ẏ same fetes ẏ him selfe wrought
afore, though his head be greuously
wounded in diuers quarters of the
world. Neyther is he without craftye
philitions, to ministerlife to the same.
Who euer forswore the Pope more
ernestly, than did Stokisly and Sam-
son, Gardyner and Tunstall, Wylson
and fryer Mattes, with such other
holy prelats, yet labour they toth and
nayle to haue Babilõ stil Babilõ, So-
dome Sodom, and Egipt Egipt.

But

But maruail not of ẏ ordinance of the Lord, which all at on time prouyded Moyses to guide his people & yet hardened Pharao againſt thē which ſent his ſonne Jeſus Chriſt to ſaue them, and yet ſuffered ẏ prieſtes to murther him, conſidering he is ẏ potter which maketh both ẏ veſſels of honouer and diſhonour.

13 Briefly to conclud ẏ whole of thys matter (ſaith ẏ angel) ẏ goryous apparreled woman, or glittering church of Antichriſt, which thou ſaweſt here of late in miſtery, is alſo in reſemblance ẏ great citty Babilō, the mother of al ẏ ſpiritual abhominacions & Idolatries don vpon ẏ earth. For like as frō Sion hath ẏ laue cōmen forth & the word of god from Hieruſelē, ſo hath there ſprung forth frō this Babiloniſh Rome ſuch a falſe religiō into Emperours, princes, & peoples, as with filthy ſuperſtitions hath poyſoned all the world.

14 For a kingdō ſhe hath ouer ẏ kings or noble gouernours of ẏ earth, a falſe power, a vſurped authority & a ſeat of very peſtelence. Alas for pitty that ſo worthy potentates ſhoulde bee in ſub-

iection to so stinking an whore, so so vyle an harlot, being so ỹ seruaunts of sinne and captiue slaues to all wickednesse, from the whiche the Lorde once deliuer them. Amen.

Thus endeth ỹ second part.

The Contentes of the seconde parte.

THe xj. Chap. beginneth wherin Iohn measureth the Temple, the Aulter, and them that worship therein. The .ij. witnesses doe their appointed offices, the beast making warre against them and slaying them. A great Earthquake followeth, and the second woe is past.

The xij. Chapter beginneth wherin the seuenth Angell blowеth his trompet. In heauē appeareth a woman all cloathed with ỹ sun, whom the Dragon diuersly vexeth. Michaell fighteth with the Dragon and ouercommeth him. The woman flyeth into the wildernesse and there is preserued.

The xiij. Chapter beginneth wherin a beast ryseth out of the sea with seuen heades and ten hornes, receyuing

ning authority of the Dragon. One of his heades is wounded and healed a-gayne. An other beast commeth out of the earth with.ii.hornes, which deceiveth the earthly dwellers, and raiseth vp an Image like vnto ỹ beast. In the ende is counted the number of ỹ beast. The.xiiij.Chapter beginneth wherin the Lambe standeth vpõ ỹ mount Sion, and the vndefiled congregacion w̃ him. An Angell sheweth ỹ euerlasting Gospel, an other declareth ỹ fal of the great whore. An other is commaũded with his sikle to cut down ỹ grapes of the vineyard.

The.xv. Chap. beginneth, wherein John sæth ỹ seuen Angels, hauing the seuen last plages of the wrath of God. On the glassy sea standeth men hauing the harpes of God, & they sing the song of Moyses, and the songe of ỹ lambe. The tabernacle of testymony is sæne in heauen.

The.xvi. Chapter beginneth, where in the seuen Angels power out theyr vials of gods wrath. The first vpon ỹ earth. The secõd vpõ ỹ sea. The third vpon ỹ riuers. The fourth vpon ỹ sũn.

The fift vpon the seat of ỹ beast. The vj. vpon ỹ great floud Euphrates. And the seuenth into the ayre.

The xvij. Chapter beginneth, wherin an Angell sheweth vnto Iohn the iudgement of the great whore, which sitteth vpon the beast. Hée discrybeth both hir and the beast at large. Finally he sheweth the meaning both of hys heades and hornes, with other great mysteries more.

The pure persecuted church of christ, or immaculate spouse of the Lambe.

Apoca. 12.

The Dragō was wroth with ỹ woman which fled into the wildernesse, and

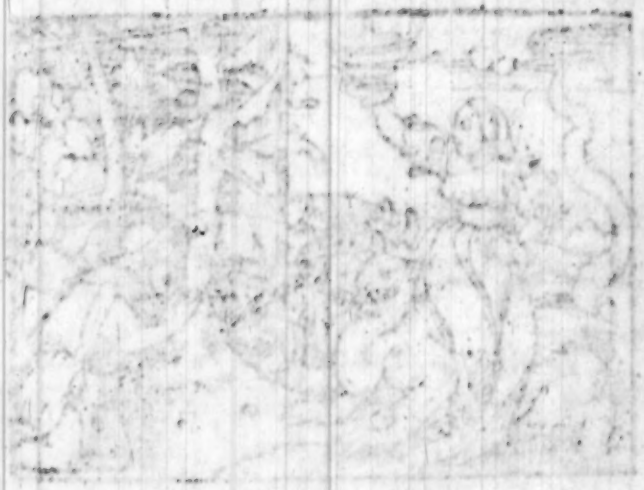
and went and made warre with the remnaunt of hir sæde, which kept the commaundement of god and haue the testimone of Jesus Christ.

The proude painted Church of the Pope, or sinfull Synagoge of Sathan.

Apoca. 17.

I sawe woman sitte vpon a Rose coloured beast, full of names of blasphemye, decked with golde, precious stone, and pearles, with whom the kinges of the earth committed whordome, and the inhabiters of the earth are dronken with the wyne of hir fornication.

I shall be Lady for ever. 10.b. 11.a.
the mitred Nathanaels. 36.b.
the peace off God which passeth all wit. 42.a.
to open & to spear. 94.b.



¶ THE THIRDE

parte of the Image of both churches, after the moſt wonderfull and heauenly reuelation of ſaint Iehn the Euangeliſt. &c.

Compiled by Iohn Bale.

Apoca 1.

¶ I Ihon your brother, and companion in tribulation, and in the kingdome of pacience which is in Chriſte Ieſu, was in the Ile of Pathmos for the worde of God.

A small Preface vnto the Christen Reader.

For so muche as this Image of both churchs, or exposition vpon S. Johns Apocalipsis, seemed vnto me (as it came vnto the printing) to be farre to much for one volume, I thought to deuide it by equall porcions into three smal bookes, as I haue now done in deede. Of whom the firste contayneth x. Chapter, the second vii. & the third v. onely, which maketh out the whole number of the xxii. Some peraduenture wil maruel, that the smaller nũber of ỹ chapters should comprehend so much of that commẽtarie as the greater number. But if they marke in the text, the aboundinge of misteries euermore as the matter thereof aboundeth, they will soone leaue their marueiling. The nature of this reuelation is, the further it goeth, the more wonders it sheweth & openeth vnto hym that after prayer shal in faith reade it and deserue it. Neuer therin are the principles well perceiued, till the conclusion therupon folowinge doth playnely with the other scriptures conferred, declare them.

In these v. last chapters are the two churches (wherevpon resteth the whole argumẽt of this booke) fully by all dew circumstaunces described, the turned ouer into a moste fearefull and terrible destruction, vnder title of the olde whorish Babilon, the other obtayning a moste glorious rayse, vnder the name of the holy new Hierusalem.

In the xvij. Chapter is that execrable churche

churche of antichrist with hyr filthye wares and occupings painted out hereof the holye Ghost, & with hir most horrible fal in ỹ end. hir worldly fauours shewing gret heanies, and the seruants of God an exceedyng reyse. In the.xix. Chapter is that reyoice of elect number ouer the terryble iudgments of that whore much more highly discribed, the deth of Christes holy witnesses most plentyously reuenged, and how the Angel in no case will of John be worshiped.

In the xx. Chapter is ỹ dragon tied vp for a thousand years, the chosen sort reigning w. Christ. Gog and Magog gather thẽ to battayle, and are ouercõmen. The dead after that ariseth and receiueth iudgement.

In the xxi. Chapter is the church of the chosen or the new Hierusalem prepared to to hir spouse. That citie commeth downe from heauen, and is of the holy ghoste here, after most wonderfull circumstaunces in hir right proportion described.

In the xxii Chapter, the riuer of lyuinge waters proceedeth from the throne of God.

John sealeth vp the sayinges of this prophecy. Christ concludeth what this kingdome is, and who shall be therevnto receyued, admonishyng that vnto his worde nothing be added of men in payne of dampnation.

Some hatefull and vngodly blasphemers there are and euer hath bene, whiche will in no wise this Booke to be of equall authority with the other scriptures of chri-

stes

stes testament. But damnably wretched are they, in the vaine imaginations of their sinful hertes. The most high Theologye and secret wisdome of God the eternall father, is the blessed doctrine there of, geuen vnto hys onely sonne in our humanytie and after that of him so cõmited vnto Iohn by ỹ holy ghost to be distributed & taught by hym to ỹ vniuersal christen cõgregation, which is a most sufficient argument of the authoritie therof, what so euer mad Momus shall quarrell to the contrary. Iames Faber Stapulensis in his preface prefixed to the woorkes of Dionise the Ariopagyt, doubted neuer a deale to prefer this heauenly prophesie to all ỹ other writings of the other Apostles, confessing that in worthines, it farre passed them all) ỹ due circumstances there of considered. The more nigher (saith he) the light be to the sun, the more strength it hath, and the more clernesse it ministreth vnto men. But Momus hath not yet done away the madde mistes of his monkery, nor yet the darke dregges of his sophistry, which both are great blemyshing vneo his eye sight. The wisdom of Plato, Homerus, & Cicero, auaileth nothing in this. Aristotle & Virgil if thei were aliue, could herein do little or nothing. Inestimably more maketh the poore fishers, learning to the vnderstanding of these misteryes, the the prowd painted eloquence or far fet resõs of ỹ philosophers. The Lord geue vs grace from the barne of his most plentuous scriptures to fetche the fat feedyng of our feble & hungry

hungry soules, that we may by thē obtayne his strength into the lyfe euerlasting.

The third part of the Image of both chruches, after the most wonderfull & heauenly reuelacion of saint John the Euangelist.

Compiled by Jhon Bale.

The xviij. Chapter.

VNder the title of Babilon is here in this chapter folowing decribed the feareful iudgment of ỹ malignant church, with the ruinous fal of Antichrist and his kingdom, prefigured afore in Esay and Hiremye.

THE TEXT.

1 And after that I sawe an other angell. 2 Com downe frō heauen. 3. hauing great power. 4. And the earth was lightned with his brightnes. 5, And he cried mightely with a strong voyce, saying. 6. She is falen she is falen. 7 Euen greate Babilon. 8. And is become the habitacion of Deuils, 9. And the holde of al foule spirites. 10. And a cage of all vnclene and hatefull birdes. 11. For all nacions haue dronk of the wine. 12. of the wrath of hyr whordom. 13. And the kinges of the earthe haue commited fornicaciō with hyr. 14. And hyr marchauntes are waxen ryche. 15. of the abundance of hir pleasurs.

The

The Commentarie.

1 After these manifolde visions (sayeth S. John) was I yet ware of another aungel or heauenly messenger of the Lord, cõmyng downe from heauen, which is the habitacle of God. For from aboue al goodenesse cõmeth. This Aungell betokeneth the faythfull preachers of our age, and is all one with the Angel that had the seale of the liuing God in the vii. Chapter, wyth him that was clothed with a cloude in the x Chapter, and with him that proclamed the fal of Babylon in the.xviii.chapter.

2 In that he is sayd here to come downe from heauen, is signified that they are sente of God hauing great power, with constaunt feruentnesse of spyrit, strongelye to declare hys will, to the vtter destruction of the whore. For like as the father hath lyf in hym selfe, so hath his sonne Jesus, and so hath in hym his Godlye ministers.

3 His power is an euerlasting power, retayninge both lyfe and death.

4 With the brightnes, not of this angell which was but a messẽger, but of

the

the power that was geuen vnto hym, was the vniuersal earth abundantlye lightned. Full is all ỹ world of ỹ glory of God, where as his word ỹ nether his verity is once spred by ỹ true Godly preachers.

5 In this strong power cried he mightelye, in this clere light was his earnest voice herd, vttering this sentence to the world.

6 She is fallen clean down that was so proud, she is turned cuer that was so glorious an whore, yea, euen the great Babilō hyr self, or blasphemous church of the Hypocrites.

7 By the iudgement of God is she brought to vtter confusion. First hath she a fal by the death of Christ, when the prince of this world was throwē forth. Mark the distruction of Hierusalem, wher the church of ỹ Iews dyd cease, the material temple of Salamō, and clearelye ouerthrowen, not one stone vpon another remayning. Now shall she haue an other much worse by the playne manifestation of hys word, to the comfort of all his elects. And both are of one sentence though

the one be paste and the other yet to come.

Confer with this place y ouerthrowe of the monasteries in England, Denmarke, the free cities of Germany, & certaine other regions, & thinke that more ouerthrowes are yet comming.

8 These are y causes of hyr fall and occasions of hyr ruyne before the Lord.

She is become the filthy habitacion of deuils much more than before hir first fall, for now they enter in by heaps, yea, seuen for one afore.

9 Now is she the stinking hole of all vncleane spirites. For ther haue al the kinds of Idolatry their earnest maintenance, by hir spiritual occupiers the bishops, priestes and religious. There reigneth Simony, Sacrilege, Vsury, fraud, ambition, malice, glotony, auarice, pryde, filthynes, & all mischieues beyside.

10 Now is she the corrupt cage of all vncleane fowles, and hatefull byrdes. For in hyr dwelleth the aduouterous Cardinals, the buggery bishops, the pryde-

prostibulous prelates and prists, the Gomorreane monks, chanons, freers, and nonnes, an innumerable swarme of Sodomits. These dothe Elay in similitude compare vnto wild beastes, Dragons, Estriches, dansing Apes, Howlets, Peremaides, and other edible monsters. For there is mockinge and mowynge, cryinge, and yellynge rollynge, and gapynge, congerynge and cloynynge, whyth manye other feates.

Here coulde I showe wonderfullye muche by the hystoryes of the stewes of bothe kynds at Rome, of the profits receyued thereof, that occupiyng of Winchesters rentes in England, of saynt Lewes mantil in the graye fryers of Paris, of the hollowe piller of our Lordes lengthe in Lyons, of the good Godlye father that constuprated two hundred Nunnes in hys tyme, of the burying of infants in theyr iakes, and of manye other straunge mysteries els, were it not for losinge of the time and hinderinge mens consciences.

She is fallen, she is fallen (sayth the Angell) and therfore be glad of it. For all nacions of the worlde, a small simple number excepte (whome God hath preserued of his goodnesse) hath dronken of the wine of hir whordome. For not geuinge thankes vnto God when causes hath bene offered, they haue fallen into moste deepe errour. They haue sought hir sorceries with deuocio, beleeued hyr doctrines, and so folowed them in effect.

12 And therefore they shall taste of the wrath of God, or penalties due to that aduoutry of the spirite or vice of Idolatri ministred by hir. I shal haue no pittie (sayth the Lord) vppon hyr children, for they are the children of fornication.

13 The mighty kinges and Potentates of the earth, not hauinge afore their eyes the feare and feare of god, haue committed with this whore moste vile filthynesse, abusinge themselues by many straunge or vncommaunded worshippings, and byndinge themselues by othe to obserue hyr lawes and customs. At the examples,

doctrines

doctrines, counsels, and perswasions of hyr holy whoremongers haue they broken the couenaunts of peace, battailed, oppressed, spoyled, rauished, tyrannously murthered innocents, yea, for vaine foolish causes, & more vaine titles, neither godlynesse nor honestie regarded, as though there were neither heauen nor hel, God nor accounts to be made.

14 And hir mitred marchantes, hyr horne souldiers, hir masse mongers, hyr soule sellers, and hir mart brokers waxed very riche through the sale of hir oyles, creme, salt, water, bread, ashes, hallowings, houselinges, palme, waxe, frankensence, beades, crosses, candlesticks, copes, belles, organes, Images, reliques, and other pedlary wares.

15 And are become very wealthy in the habundaunce of hyr pleasuers. They haue gotten in vnto them palaces and princely houses, fat pastors and parkes, medowes and warrens, riuers and pondes, villages & townes, cyties and whole prouinces, with the diuill and all els, besides other mens

wiues, daughters, mayde seruantes, and children whom they haue abhominably corrupted. What profites they haue drawen vnto them also by the sale of great bishoprickes, prelacies promocions, benefices, tot quoties, pardons, pilgrymages, confessions, and purgatory, besides the yearely rents, of cathedrall churches, Abbayes, Colleges, Couents, for sutes and suche other, it were vnreasonable to tell. No pleasures are in the fardest part of the world, but they will haue plenty of them Yet can they for the time preach vnto other men contempte of the worlde, and commende both poverty and fasting.

THE TEXT

1 And I hard an other voice from heauen, say. 2. Come away from hyr (my people). 3. That ye be not pertakers in hir sinnes. 4. Least ye receiue of hir plagues. 5. For hir sins are gone vp to heauen. 6. And the Lord hath remembred hir wickednesse. 7. Reward hir euen as she rewarded you, 8. & geue hir double according to hir works. 9. And powre in double to hir in the same cuppe, whirhe

she

she sylled vnto you. 10. And as much as she glorysied her selfe, and lyued wantonly. So much pouere ye in for hyr punishment and sorrowe.

The Commentary.

1 Besides all this (sayth sayth Iohn) yet heard I an other voyce from aboue, betokening an other meaning of the spirit wherby the Godlie ministers are taught of the Lord. And this was therof ye sweete warning.

2 Come away my people from that wicked Babilon with Esdras, and from that stinkinge Sodome with Loth. Haue no more to doe with that whorish churche. Forsake hir falle religion and defiled Sacramentes. Refuse hir wanton ceremonies, detest hir superstition, leaue hir beggerly baggage.

Meddle no more with those whoremongers, those Nicolaitanes, those Balamits. Abhorre their abhominable studies, manners and lyfe, repenting in heart all folishnesse paste. Resorte vnto me (sayeth the Lorde) all you that labour and are laden, and

I shal ease you of your heavy burthē.
3 Submit your selues no longer to ỹ yoke of the infidels, but set your selues at large, least ye be partakers of ỹr abhominable sins, & so receyue of ỹr plages, which is ỹ great vengeaunce of god. Let it suffise you that hath ben don alredy at the plesur of the Deuill in the vnlawfull seruice of Idols. And learne frō henceforth to be mor̄e Godly wise, lest ye be damned with ỹ wicked. Remember that John Hilde the in his booke in turpia pingentem, sheweth that Tailarandus Petragorrisis a frenche cardinal, when question was moued at his table of Apostates, commended the order of cardinals in that there was none amonge them. Also whō Peter Thomas a Carmelyt frer (which was not withstanding within a while after ỹ patriark of Constantinople) made this true answer, what they be (saith he) ỹ goth from other orders I cannot tel, but sure I am that they which go frō your order are saints. As ỹ erāple, S Hierome, Petrus Damianus, Petrus de Moroue, & such other.

4 Besides the wholsome admonish-

ments

mentes of the scripture hath many godly in it seuen warninges of these matters, both in the primatiue church and in euery age since. Many notable Doctours and fathers, since ye popes tyranny, haue in their famous writinges called vpon the churches reformation. As Bertramus, Berebaldus, Joannes Scotus Monachus, Berengarius Turonensis, Bruno, Adegarensis, Petrus Damianus Matretanus, Medburgensis, Bernardus Clarevallensis, Robertus Lincolnensis, Joachim Abbas, Cyrillus Grecus, Joannes Saltzburgensis, Gilbertus Leccestrus, Angelus Hierosolymitanus, Guilhelmus de sancto amore, Guido Tonatus, Nicolaus Gallus, Hubertinus de Casali, Petrus Joannis, Parisius Patauinus, Joannes Parys, Arnoldus de villa noua, Michael Cesenus, Guilhelmus Ockam, Nicolaus de Luca, Marcus de Venetia, Joannes Wiccleus, Joannes Hus, Hieroach de Bononia, Joannes Hildesh, Dates Aligerius, Franciscus Petrarcha, Nicolaus Clemangis, Petrus de

Aliaco, Joannes Gerson, Laurencius Valla, Ludouicus Arelatensis, Johannes Segobius, Thomas Redonensis Gallus, Matheus Parmarius, Dauid Bois, Dionysius Carthusianus, Johannes Milperton, Johannes Goechous, Johannes de Wesalia Wormaciensis, Johãnes Geyler, Johãnes Crutzer, Wessalus Groningensis, Eneas Syluius, Rodericus Zamorensis, Julianus Petrensis, and Hieronimus Sauonarola, besydes thole that hath written in our dayes, as Johan Reuclin, Baptista Mantuanus, Baptista Panecius, Johannes Trithemius, Erasmus, Luther, and such other, of whom they haue condempned ye more parte for heretyques. To recyte theyr testimonyes and wrytings, it would requyre much tyme, and therefore I passe it ouer here.

Onely haue I rehearsed their names (as I could doe yet many more) to put yͤ in remembraunce yͭ God hath alwayes had some in the worlde, which hath not in all poynts cõsented to their blasphemies, though they haue not had

the lyght of this trueth so open as we haue it now.

Many godly Emperours and Coūseils generall haue attemted this reformacion in the church, but euermore haue they foūd vngodly princes against thē, to houlde the Antichristes stil in their wickednes. Yet doubt I not but Pharao with his hoast shall perishe in the sea, and the proud Jewishe priestes in the cittie, for their manyfolde blasphemyes, at the tyme now appointed of the Lord.

5 For ỹ sinnes of this whore, or abominacions without number of ỹ false religion, hyr stinkeing Idolatry and slaughter of Innocēts are gone vp vnto heauen against hyr, requiring the great vengeāce of God. The filthines of thē hath moued him to wrath, and kinled his displesure towards hir, putting hym in remembrannce of his eternal decree cōcerning hir destruction. The greatnes of hir mischiefs hath touched heauen, and hath ared vs Sodome and Gomor the fearfull plages threatned hyr.

6 And

6 And the merciful Lorde beholding the affliction of his people, & pittying their miserable thraldō in ỹ spiritual Egypt, hath cōsidered hir vngodly behauiour, wayed hir wilfull wretchednesse, and measured hir vnmerciful murther, cōmaunding his appointed ministers to execute vpō hir his iudgmentes without mercy.

7 Rewarde hir howe (saith he) in euery cōdicīō as she hath rewarded you afore. Measure agayne vnto hir, lyke as she hath measured to you, nowe ỹ ys haue the iudgement seates. Crye out vpon hir as she hath cried out vpon you. Snare hir as she hath snared you. Destroy hir as she hath destroyed you. As she hath taken vengeaunce of you, so take you vengeaunce agains of hir. Lyke as she hath afflicted you, Judged you, and condemned you by ỹ lawes of mē, so scurge you hir againe, iudge hir an harlot, and condemne hir to hell by the mighty worde of God.

8 Se that you giue hir two folde in punishment according to hir wicked deseruings. Where as she hath taken from you no more but the life of the

bodie,

bodie, take you away from hir agaīst the lyfe both of bodie and soule.

9 Into ỳ same bitter cuppe of sorowes that she hath filled vnto you in hir mallice, powre you in double again to hir. Where as she hath geuen you a temporal death, giue hir the death euerlasting, doubling vnto hir both ỳ greefes and continuance of them.

10 Yea, consider how greatly she hath glorified hir selfe against God in blasphemous errours, in pride, in pleasures, and in wanton liuing.

11 And so muche let hir tast of moste terrible punishmentes, sorowfull plages, waylinges, ỳ gnashinges of teeth. An holy priesthod hath she pretended, a regal dignitie hath she vsurped, and both these powers moste shamefully hath she so abused, therefore let hir haue the penalties dew vnto such presumption. Take from hir, hir pleasāt Euphrates with the spoyles and profites, wherein she hath inordinatlye delighted, and throwe hir into moste depe wretchednesse here, besides that shal follow in an other worlde.

THE TEXTE.

1 For she sayth in hir hart, 2. I sitte, be-

nig

yng a queene, 3. & am no widovv, 4. and shal see no sorovv, 5. Therefor shal hir plages com at on day, 6. death, and sorovv, and honger, 7. And she shal be brent with fyre, 8. For strong is the Lord God, 9. vvhich shall iudge hyr.

The commentary

1 For hyghlye shee standeth in hyr owne conseit as yet, boasting hyr selfe to be the great goodnesse of the earth.

2 I sit here in wealth, and pleasure (saith she) being a glorious queene, yea the holy church hir selfe, hauing authoryty in heauen, in earth and in hel, w power to lose and bynd, saue & damne. With me is it not as with them that are not of this world or haue no dwelling place here, for all is at my wyll and pleasure.

3 I am no desolate widow. The powers of this world standeth by me. The mighty princes and potentates defendeth me with the death of innocente peple. Neuer was Nero, Domicianus Traianus nor Marencius, with other cruel tirrauntes, more sure vpon my side in defence of superstitions, than they are yet still to this houre.

4 Therefore I can take no scathe, nor yet fele of any sorrowe, I shalbe lady

lady for euer. Neuer shall my seate be remoued. Neuer shall I fall, nor any misshappe light vpon me. Such are ỹ bold bragges of the papistes, that Peters lytle shippe may well be moued with ỹ tempest of heretiques, but neuer shall it be ouerthrowen, thynking therby ỹ whorish church shal euermore continue, and neuer come to naught.

5 They cõsider not how strõg ỹ Lamb is, against whõ they dayly fight. And therfore shall ỹ terrible plages (which God hath appointed hir to suffer) heauily light vpon hir, and all in one day.

6 At once shall he powre vpon that wicked congregation, death, sorowe & hunger, lyke as he did fyre and brimstone vpon the sinfull cyties. Perpetually shall they be depriued of ỹ lyfe which is in Christ Jesu. Continuall weping and teeth gnashing shall they haue, their worme neuer dying. Still shal they inwardly famish, and neuer with felicitie be satisfied.

7 With vnquencheable fire shall this whore be brent with hyr whole generation of hypocrites, prepared for the diuel and his Angels.

8 Effectuall

& Effectual and true is the sentence, for mighty is the Lorde that shall iudge hir, & condemne hir by his word. 2 Iust is he in his promise, true in his sayings, glorious in his works, holye, terrible, and fearefull in his iudgements against the wicked. None shall be founde able at that day to restrayne the least part of his purposed vengeance, neyther Mary throwyng in hir beades into saint Michaels balaunce, John Baptist with his Lamb, Peter with his key, nor yet Paule with his long sword.

Though Moyses and Samuell, the chosen Prophetes of the Lorde, yea, with Noe, Daniell, and patient Job, should stand before hym at that day, yet should they not be hard.

THE TEXT.

1 And the kings of the earth ſhall be vvepe hyr, 2. and vvayle ouer hyr, 3. vvhich haue cō-mitted fornication, 4. and lyued vvantonlye vvith hir, 5. vvhan they ſhall ſee the ſmoke of hir burning, 6. and ſhall ſtand a farre of, 7. for feare of hir puniſhment ſaying. 8. Alas alas, that great citie, 9. Babilon. 10. that mightie citie. 11. For at one houre commeth thy iudgement.

The Commentary.

1 Moreouer ỹ carnally mynded kings of the earth (ſayth the aforeſayde Angell) which hath for hyr pleaſure abuſed their authoritie and power, ſhall take hyr, ſodayne diſtruction in thys lyfe very heauily.

2 Yea, they ſhall meſte ſorrowfully bewayle them ſelues ouer hir, as men very ill contented with that ordinance of God.

They ſhall be ſorie in their heartes that his worde is become ſo ſtronge agaynſt hyr, that they can reſiſt it with ſwerd, fyre, & halters no longer. They ſhal be penſyue & heauy to ſee all goe to

wracke, they being no lenger able by the slaughter of innocents to vpholde hyr glittering estate.

3 Specially shal they be sore discontẽted wt ỹ matter, which haue with his commited the whordom of the spyrite by many externe worshipings of dyre wafer cakes, oyles rods, relyques, ladyes, Images, sculles, bones, chippes, olde ragges, showes, bootes, spurres, hattes, breches, whodes, nightcapes, and such like.

4 And they that haue liued wantõly with hir in folowing hir idle obseruacions in mattẽses, houres, and masses, in sensinges, halowings, and font halowing, in going processions with canapys, cresse, and pyx, with banneres, stremers, and torchelight, with such other gaudes to folish for children, no godly admonishment taken of ỹ scriptures. For vnder ỹ kinges here are also to be vnderstãded those peoples, whõ they haue wickedly gouerned, & constrained by theyr lawes to such abhominable vsages.

5 Dolorously shal these kings lament, whan thy shal behould ỹ filthy smoke of

of hir burning, or whan they perceiue that the comming to the triall of the scriptures, appereth nothing but a vile stinking smoke noysul to the eyes, choking to the throte, and euermore blemishing the comfortable light. The churche of the wicked (saith Dauid) is as the dust that is blowen forth of the winde, the shadow that passeth away, the smoke that vanisheth, and ỹ wax that melteth in the fyre, yea, of al fantasticall vanities the most.

6 A fare of shal they stand trembling at ỹ magesty of gods worde, fearing to be destroyed or to lose their worldlye honours also by the same, as dyd the duke of Bauery and Brunswick with other popish princes at the last comsail of Ratisbyg. For the continuall clamor of Eckius, Cochleus, Tregarius, Dactygerus, Pelargus, Perbozne, Hoshamer, Wadia, Winchester, and such other dirtye doctours of theirs is euermore, that the Gospellers would haue all things in cõmon. And therfore do these persecut them, and would not haue that church to gos downe, thynkyng that if it should once fall, they

ſhould not long after continue.

7 Thus doth ỹ childrẽ of Cain which haue murthered their poore innocent brethern, fear that euery man loking vpon them would deſtroy them. As men forſakẽ of God they diſpaier in them ſelues, loking for non other but dampnacion, now that they can haue no more maſſes, holy praiers nor ſuffrages, & complayning after this ſort.

8 Alas alas that great cyty, that beutiful Babilõ, that bleſſed holy mother ỹ church, which ſomtime had ſo many Popes pardons, ſo many biſhoppes bleſſinges, ſo many holye ſtacions, ſo many clean remiſſions a Pena et culpa, ſo many good ghoſtly fathers, ſo many religious orders, ſo much holy water for ſpirites, and ſaint Johns Goſpels with ỹ. v. woundes and ỹ length of our Lord for drowning, is now decayed for euer.

9 We ſorow, we ſighe, we ſobbe, we are ſore diſquieted, for pain we pante, tremble, and quake to ſée our dearely beloued Babilon turned vpſide down, whom we toke for a moſt wonderfull miracle.

10 Oh, that cyty, that city, ꝟ ſumtime was ſo mighty and ſtrong, ſo fayre & bewtiful, ſo glorious & holy, is now becom waſt and deſolate.

11 At once is the terrible iudgment of God cõmen vpon thée vnloked for. Sodenly art thow deſtroyed with the ſpirit of his mouth vnthought vpon. Alas who ſhall pray for vs now? who ſhall ſinge Diriges and trentoles? who ſhal aſſoile vs of our ſinnes? who ſhal giue vs aſhes & palmes? who ſhal bleſſe vs with a ſpade, and ſing vs out of purgatory when we are deade? If we lacke theſe things, we are like to want heauẽ. Theſe are ꝟ deſperate complaints of the wicked.

THE TEXTE.

1 And the marchauntes of the earth, 2. ſhall wepe and vvaile in them ſelues, 3. bicauſe no man vvill by their vvares anye more, 4. The vvares, 5. of golde, 6. and ſiluer, 7. and of precious ſtons, 8. neither of pearle, 9. and ſilke, 10 and raines, 11. and purple and ſcarlet, 12. and all thinne vvood, 13. and all maner of veſſels of luery, 14. & all maner veſſels of moſt precious vvood, 15. and of braſſe, 16 and of yron 17. and of marbil, 18. and ſinamon, 19. and

odours, 20. & oyntmēts, 21. & frankensence, 22. & wine, 23. & oyle, 24. and fine floure, 25. and wheat, 26. and cattell, 27. and sheepe, 28. and horses, 29. and charettes, 30. and bodyes. 31. and soules of men.

The commentary

1 Now followeth in course the merchauntes of the earth, the sellers of wares in the temple, the marked muster of Mahomet and the Pope.

2 They shall wæpe & mourne, wayle and lament inwardly in them selues, both wringing their hands for sorow, and scratchyng theyr heades for verye anguish.

3 Wicause they sée all men goe from them, and none in a maner are disposed to buye their pedlary wares anye more.

4 As these wares are specially, which follow here in course.

5 They will pay no more money for the housell sippings, bottom blessings, nor for sæst me and sæst me not, aboue the heade and vnder of their chalices, which in many places be of fyne gold. Neyther regarde they to knéele anye more downe and to kisse their pontificall rings, which are of ỹ same mettal.

6 They

6 They will be no more at coste to haue ỹ ayre beaten and ỹ Idols perfumed with their sensers at pryncipall feastes, to haue their crucifyxes layde vpõ horses, or to haue them solemply borne aloft in their gaddings abroade, with the religious occuppyings of their pares, cruettes, & other Iewels which be of siluer.

7 Neyther passe they greatly to beholde precyous stones any more in their ij. horned miters, whan they hallow their churches, giue theyr whorishe orders, and tryumphantly muster in processions.

8 Nor in costuous pearles in theyr copes perrours, and chrysibilles, whan they bee in theyr prelately pompous sacrifices.

9 Yen knowing ỹ worde of God supposeth ỹ their ornaments of silk wherwith they garnishe their temples and adorne their Idolles, is very blasphemous and diuillish.

10 They thinke also that their fayre white rochets of raynes or fine linnen cloath, their costly gray amices of calaber and cattes tayles.

11 Theyr fresh Purple gownes whã they walke for their pleasures, & their read scarlet frockes whan they preachlyes in the Pulpit, are very superfluous and vayne.

12 In their thynen wood (whom some men call Algume trees, some Basill, some Corall) may be vnderstande all theyr curious buildings of Temples, Abbeys, Chappels, and Chambers. All shrines, Images, churchstoles, & pews that are well payed for. All Banner staues, Pater noster scores, and peces of the holy crosse.

13 The vessels of yuory comprehendeth all their maundye dyshes, theyr offring platters, their relique chistes, their god bores, their drinking horns, their sipping cuppes for the hiccough, their tables wherevpon are charmed their chalices and vestiments, theyr standiches, their combes, theyr muske balles, their pomaunder pottes, and their dust bores with such other toyes.

14 The vessels which after some interpretours are of precious stone, or after some of most precious wood, betokeneth their costuous cuppes or cruses of

Jasper,

Jasper, Jacinct, Amel, and fine Weral, and theyr alabaster bores wherwith they annointe kinges, confirme children, and minister their holy whorish orders. Their pardon masers or drinking dishes, as saint Benits bole, saint Edmonds bole, saint Giles bole, saint Blithes bole, and Westminster bole, with such other holy reliques.

15 Of Brasse (which contayneth latten, copper, alcumine, and other harde metals) are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, butteralles, bosses, bels and many other thinges more.

16 Of stronge yron are the braunches made that holde vp the lightes before their false gods, the tacks that sustayne them for fallinge, the lockes that saue them from the robberye of theeues, their fyre pans, bars and pooles, wt many other straunge ginnes besides.

17 With marble most commonlye paue thei their temples, & build strong pillers and arches in their great cathedrall Churches and monasteries, they make thereof also their superalities,

their tumbs, and their solemne graue stones, besides their other buildinges with free stone, flint, ragge, and brick, comprehended in the same.

8 By the Sinamon is ment all maner of costly spyces wherwith they bury their Byshops and founders, lest they shoulde stinke when they translate them agayne to make them saintes for aduauntage.

19 By the smellynge odours, the swete herbes that they strowe abrode at theyr dedications and burials, besydes the dāmaske waters, balmes, muskes, pomaūnder, ciuet, and other curious confections they ỹ bestow vpō theyr owne Precious bodyes.

20 The oyntmentes are such oyles as they mingle wᵗ rose water, aloes, & spike with other mery conceits, wher with they anoynt their holy sauours & rods to make them to sweat and to smell swéete, when they are borne abrod in procession vpō their high feastfull dayes, lyke as doctor Rede vsed his olde rotten Rode at Beckles in Southfolke vppon the holye rode daye.

21 Fran-

21 Frankensence occuppye they ofte as a necessarie thinge, in the sensyng, of their Idols, hallowinge of their paschal, coniuringe of their ploughes, besydes the blessing of their palmes, candles, ashes, and their dead mens graues with Requiescant in peace.

22 With wine synge they theyr masses for money, they housell ỳ people at Easter, they wash their aulter stones vpō maundy thursday, they fast the holy Imber dayes, besydes other banketinges all the whole yeere to kepe theyr flesh chaste.

23 With oyle smere they yonge infantes at baptisme & bishopping, they grease their massemongers and geue them the mark of madian, they ancle their cattell that staruety, & do meny other feates els.

24 Fyue floure is suche a merchandyse of theirs as far exceedeth all other and was first geuen them by pope Alexander the first, thinkinge Christes institution not sufficient nor comlye vsing the common breade in that ministerie. For that ware hath brought them in their plentifull possessions, their

their Lordshippes, fatte benifices, and prebendaries, with in nmerable pleasures els.

25 Wheat haue thei of their farmes, whereof they make pardon bread and cakes to draw people to deuocion towardes them.

26 Cattell receiue they offered vnto their Idols by the Idiots of the countries for recouer of sondrye diseases, beside that they haue of their tithes.

27 Sheps haue they sometime of their owne pastures, somtime of beggynge, sometime of bequestes for the dead, to cry them out of their feareful purgatorye, when they be a sléepe at midnight.

28 Great horses haue they for mortuaries, for offices, for fauers, giftes & rewardes, to be good Lords vnto them that they may holde still their farmes, and to haue saunder waspe their sonne and their heire a priest, or to admitte him vnto a manerly benifice, that he may be called maister person, & suche lyke.

29 Charets haue they also or horselitters of al manner of sorts, specially

at

at Rome, with fote men runninge on both sides of them, to make rome for the holy fathers.

Of whom some carye their owne precious bodyes, some theyr treasure, some the blessed sacramente, some holy reliques and ornamentes, some theyr whores, & some theyr bastardes.

30 The bodyes of men must needes be iudged to be at their pleasure, so long as christen prouinces be tributaries vnto them, princes obediēte, peoples subiect, and their lawes at their commaundement to slea and to kyll. And to make this good, who hath not in England payd his Peter peny sometime to acknowledge hymselfe a bond man of theirs at the receit of his yerely howsell.

Furthermore yet, besides their market muster of monkes, fryers, and priestes, they haue certayne bondmē, of whom some they sell to the Venitians, some to the Genues, some to the Portingales, & some to ỹ Turks, to row in their galleis.

51 And laste of all to make vp their market, least any thing should escape

theyr

their hands, these vnmercifull bribers maketh marchaundise of the soules of men, to depriue Christe of his whole right, sending many vnto hell, but not one vnto heauen (vnlesse they maliciously murther thē for the truths sake) & all for mony. After many other sortes els abuse they these good creatures of God whō the holy ghost here nameth by course as things comprehending al other, besides, that Mahomits ministers in their sort in Barbary, Grece, and Egipt. For nothing vnder the heauens leaue thei vndefiled. Much were it to shew here by the cronicles seuerally, of what Pope they haue receiued authoritie, power, and charge to vtter these wares to aduauntage and how they came firste from the olde Idolatrous by the large testimonies of Sapience, Esay, Daniel, Baruch, Osras, and the other prophetes. At one houre shall these marchauntes for their abhominations be plaged, nothinge that the vaine louers of this worlde haue trusted in, auayling them nor yet healping them. For at all times in this last age of the world (whom John calleth

caleth the last hourr) are the wicked re
probats condemned of God, and so re-
serued to ỹ latter sentence of ỹ iudge.
For it foloweth in the text.

THE TEXT.

1 And the apples that thy soule lusted after,
are departed rrom thee. 2. And all things that
which vvere dainty, and had price. 3. were de-
parted from thee 4. And thou shalt finde thē
no more. 5. The marchaunts of these thinges.
6. Which vvere vvaxed riche by hir. 7. Shall
stande a farre of, from hir, for feare of the
punishment of hir. 8. Weping and vvayling,
and saying. 9. Alas, alas, that great citie, that
vvas clothed in raines and purple, and scarlet,
and decked vvith gold, and precious stone &
pearle. 10. For at one houre so great riches is
come to nought.

The Commentary.

1 And the delicious apples (sayth ỹ
threatnyng voyce of the holy ghost vn-
to thys whore) that thy wretched herte
hath so sore lusted after by so mani vn
saciable desires are now departed frō
thee. Men of ripe learninge and iudge-
ment, whome thou couetedst to haue
for defence of thy glorious whore-
dom, thy abhominatiōs perceiued, wil
no longer dwell with thee, but vtterly
leaue

leaue thée, detest thée, and abhorre thée. Where as they haue afore auauanced thée to the world, now wyll they by the scriptures reproue thée to the same.

2 In lyke manner al those thinges which were afore time very precious and dainty vnto thée, and whom thou haddest for their goodnesse in much estimation, are now for thy lewdenesse gone away cleane from thée, biddinge thée for euer adue. Yea of sober discretion and liuing, whom thou hast afore time pretended much to fauer, as things commodious vnto thée, to the clokyng of hypocrisie, thy conditions now knowen, doe dayly more and more decline from thy dead obseruations and moste damnable superstitions. And wher as they thought thée afore verye holye and good, they suppose thee now both detestable and diuelish.

3 So that from henceforth the veritie open, none shall remaine with thée, nor defende thy knowne whoredome, but hipocrits, mens pleasures, flatterers, bablyng sophisters, bauling canonistes,

canonistes, Epicures, and blasphemous Antichristes. As for menne that be godly wyse, sober, vertuous, learned, well occupied, and mynding the glory of God, wyll vtterly refuse thee, & forsake thy pestiferous wayes.
4 Thou shalte finde them no more vpon thy side pleating. No more shalt thou haue their fauer, nor yet their swete smellinge. Neither shall their doctrine maintaine thy vaine ceremonies, nor yet their conuersation obserue thy crooked customes any more. Yea, be thou certayne and sure of this, that be they once gone from the clean, neuer shal they agayne returne vnto thee. Only shal thy wicked remnant be beasts and bablers, filthy workers and drounkards, as in Eckius which had three bastardes the same yeare y be disputed at Lipsia against the mariage of priests, Natalis Beda, Chlictoneus, Lisset, Godet, Sutor, Delphus, and de quercu at Paris. Bragging Winchester, the Popes paraclet in England, that is maister of the stewes at London, and such other dirtie doungels.

5 The busi marchauntes of these earthlye thinges afore (saith ỹ voyce againe vnto John) which wer become very fatte, welthy and riche thorow quick sale of their wares of this whorish churche, shall at the day of hir destruction stand a farre of bewaylinge hir fall. Farre diuers are these in their markets frō the vsage of other occupiers in the worlde. For whereas they sell their wares but once, & loke no more for them againe, these sell them euery day and yet retaine them still. And where as they sell the very wares in deede, these sell no more but the sight, the sound, and the shadowe. As the loking vpon their Images, ỹ noyse of their bels, the spreading out of their ornaments, the shew of their Jewelles, the vse and occupyinge of their instruments, the kissing of their reliques, the winde of their lips, the spatle of their tungs, their idle prattlings, and vngodly merits. But stylt they kepe to them selues the golde, the siluer, the precious stones, the pearles, and such lyke, though they neuer cost them mony. Yea, so wolde

they

they doe also the learninge and good lyuing if they had them as they haue not. For none would they haue learned nor yet vertuous in the sighte of the worlde, but their owne sworen Sodomits.

6 How and wherin these marchãts are rich it is shewed afore, and besides ꝑ al the world doth know it.

7 But now in the fall certaynly of their whorish church, will they stand a farre of. They will be none of hirs, when they see hir go downe, lest they should go downe with hir, and be punished with penury, or lest they should be drawen, hanged and quartered, as many haue bene in England.

8 Rather wil they holde a fayre face outwardly for aduantage, inwardlye it their harts bewaylynge hir ruine, or secretly among them selues deplaring hir decay, till such time as they may be bold to play ꝯ knaues againe, saying after this weeping sort.

9 Alas, alas that notable citie, ꝯ Babilonyshe Rome that ruled all the world, that holy church that was so beautyfully adorned with fine sylke,

purple, and ſcarlet in hyr copes, veſtures and ornaments and was ſo preciouſly furniſhed with golde, precious ſtone and pearels, in hir chalices croſſes and miters, and in all other prodigious and pompous Jewels.

10 Alas for hir, alas, for now at one howre in this latter age of the church by the goſpell preachinge is ſo exceadinge great riches, glory magnificence and honour of our holy mother come euen vnto nought. Yea, our manifolde prelacies are not regarded amonge them, but vtterlie contempned and deſpiſed.

THE TEXT.

1 And euery ſhippe gouernoure. 2. And all they that occupied ſhippes. 3, And ſhip men vvhich vvorke in the ſea. 4. Stoode a farre of. 5. And cryed. 6, vvhen they ſavv the ſmoke of hir burning, ſaying. 7. What citie is lyke vnto this great citie? 8. And they caſte duſte on on their heades. 9. And cryed vveepinge, and vvaylinge, and ſaide. 10. Alas, alas, that great citie, vvherein vvere made riche. 11. All that had ſhips in the ſea. 12. By the reaſon of hir coſtlineſſe. 13, For at one houre is ſhe made deſolate.

The

The Commentary.

3 In lyke case euery ship maister, which betokneth dioceſanes, bishops, and ordinaries.

2 And all they that occupy boats, whiries, and scutes, or sayle vpon the sea, as they which do amōg the wauering multitude are taken for parsons, vicars, and curates.

3 Yea, and mariners also that work in the sea, by whom are signified soule priestes, simple penitensers, and holye water mongers, dayly peruertinge ỹ ignorannt people.

4 All these (sayeth the voyce) will stand a farre of when they see hir destruction. No longer wyll they stande by hir, then they fele hyr profitable and pleasaunt vnto them. Decay once the swéete profites, and they are gone away.

5 Yet will they turue toward her agayne, and cry out when they shal beholde the filthye smoke that shall arise of her burning.

6 When her wisdome appeareth folishnesse, hir doctrine vnelishnesse,

and hir sanctitie wickednesse by the word of God shall sorowfullye lamēt for their owne bellyes sake, sayinge thus in their desperate harts.

7 What citie in the worlde can be thought lyke vnto this mightye citie, either in magnificence, wealth, or power? No citizens are more precioully apparelled, more sumptuously fed, nor more deliciously diered, then is the whorne nation, if ye marke well their fauour and fæding, their fine disguysing and lodging, their fat chækes and great bellies with soche other lyklyhodes els. Much rather had they to haue still the wanton commodities of this Citie, then the perpetuall pleasures of Heauen. So vndiscret, carnall, and beastlye are they in their imaginations, cares, & studies.

8 So sorowfull wil they be for this their generall losse, that vppon their witlesse heades, they shall cast dust in token of their inward heuines. With dispayre shal they darken their wits, & with dottage dull their vnderstanding. And as gracioully wyll they repent as euer did Caine, Pharao, Esau

Antio-

Antiochus, & Judas their predicessors.

9 Dolorously shall they crye in theyr mutuall murtherings, mourning for their powches, and sorowyng for theyr beilyes, and thys wyl be the tenour of their wofull tragedy.

10 Alas, alas that worthy citie, that royall Rome, that swéet Babilon, that holye mother of ours, in whom we were left so riche, so mighty, & so strong that all the worlde feared vs, & we felt of no sorrowes.

11 Specially all we that had shipps in the sea, or that had Bishopprickes, benefices, and other fat livings amonge the wauering wanderers of the light laytie, inconstaunt, fyckle and fœlysh, where as GODS worde is not knowne.

12 We became wealthy in all maner of pleasures, by reason of hyr costly and profitable wares that those our shippes contayned, whiche are to many to be now rehearsed.

13 Full woe are we & heauy at the hart remembring that famous citie, for at one houre is she made desolat.

In this last age of his Churche wyll the Lord consume hir with his breth, not leauing in hir one stone vppon an other. Like as ỳ shadow ỳ passeth shal she vanish away, & lyke the dry thistle flowre, or dust that is scatered with the winde. Suche wordes (sayeth the wise man Philo) shall they speak in hell that haue sinned, besides their desperate complaynt in this lyke. Some cryspitours haue taken al these kings, marchants vnd ship gouerners for one manner of people or generation of Antichrist. And it may wel be, for so much as they are all of ỳ earth. None of these are they iustlye by the authorytie of God, but very tiraunts, thæues, and manquellers.

THE TEXT

1 Reioice ouer hir thou heauen. 2. And ye holy Apostles. 3. And Propheres. 4. For God hath geuen your iudgemente on hir. 5. And a mighty Angell tooke vp a stone lyke a great milstone. 6. And cast it into the sea, saying. 7. With such violence shall that great Citie Babilon be caste. 8. And

shall

shall be founde no more, 9. And the voyce of harpers, and musitianes, 10. and of pipers, and trumpeters, 11. shal be heard no more in thee. 12. And no craftes man (of vvhatsoeuer craft he be) shall be founde any more in thee, 13. And the sounde of a mille, shall be hearde no more in thee, 14. And candell light, shall bee no more burning in thee, 15. And the voyce of the brydegrome, and of the bryde, shall be heard no more in thee, 16. For thy merchaūts vvere the Princes of the earth, 17. and vvith thine inchauntments, vvere deceiued all nations, 18. And in hyr vvas founde the bloude, 19 of the Prophets, 20. and of the saincts, 21. and of all that vvere slayne vpon the earth.

The Commentary.

1 With all myght possible (sayeth the text) reioyce thou beauē, or thou faithfull congregation of God, to sē thys aduoutrous church of Antichrist ouerthrowen. Be glad in thy hart, not that thy quarell is reuenged, but in ỹ the rightuousnesse of God is fulfilled, hys people being at libertie.

2 Haue myght conuenient ye holy Apostles or messengers of the Lorde, with them that the Gospell hath called.

3 Ioye with our brethren ye auncient

Prophets, or godlye teachers of the olde lawe.

4 For your merciful God hath heard your pittious crye from vnder the aulter, and hath perfourmed vpon ỹ blasphemous whore the same selfe iudgement that you desired. Accoʒding to your owne requrst hath he reuenged all your innocẽt bloud, which hath bene shed vpon earth since Abell the ryghtuous. The same damnation haue they now iustly ỹ they ministred vnto you vniustly. Yea double, for so muche as they haue it both in theyr bodyes and soules, where as you had it but a lorde in your bodyes.

5 And immediatly (saith S. John) an Angell of great power betokening the true preachers of the latter age of the church, strõgly indued frõ aboue, take vp a stone exceding weight, very like in simylitude vnto a greate milstone. They shal gather vp out of Esay, Hieremy, Abacucke, & other Prophets, the mighty, & tirrible iudgemẽts of ỹ Lord, which are the heauy stone that shall grinde his enimies into pouder.

6 This stone shal they cast into ỹ sea.

They

They shal publish, preach, and declare vnto the people of this worlde (which are as the mouable cloud) those heauy iudgements which shal light vpō that blasphemous churche of theirs at the tyme appoynted, and thus shall they say vnto them.

7 So vyolent and heauy shall be the distruction of that myserable citie, that mysticall Babylon, that prostibulous church of Antichrist, with hir shorne citizens and smeared hipocrites, as is the waightie fal of an exceeding great millstone in the bottome of the sea rysing vp no more agayn, yea, so tirrible and fearefull.

8 With shame and confusion shall that wicked generation come downe, and neuer more be foūd hereafter, neither in the earth nor yet in heauen. Though in their painted stories they put popes, cardinals, & bishops, monks, chanōs, & shauen priests, friers, nuns, and heremites, in heauen amonge the saincts, yet are there none such nor neuer shal be. Their resting place is the bottome of the sea by the iudgements of God, vnlesse they renounce those

vaine superstitions and cleaue to the sincere verities of ỹ Lord. Much haue they boasted in their writinges ỹ their holy mother of prodigious orders and disguised relygyons should euermore continue.

9 But be certaine and sure thou mysserable church (saith the holy ghost) ỹ thou shalt no lẽger enioy ỹ cõmodious pleasures of a frée cittye, all quietous without trubles. The mery noyes of them that play vpon harpes, lutes and vyols, the swéet voice of musicians ỹ sing with virginals, vials and chimes, the armony of them that pipe in recorders, flutes, and drums, and the shirle showt of trumpets, waits, & shawmes, shall no more be heard in thée to ỹ delight of men.

10 Neyther shal ỹ swéet Organs containing the melodious noyse of all maner of instruments & bydes be plaied vpon, nor ỹ great belles be rong after that, nor yet ỹ fresh discant, prickesong, counter point, and faburden be called for in thée, which art the very sinagog of Sathan.

11 Thy lasciuious armonye & delecta-

ble

dle musique much prouoking ỹ weake hartes of men to meddle wt thy abhominable whordom by ỹ wantonnes of Idolatry in that kinde, shal perish with thee for euer.

12 No cunning Artificer, Caruer, Paynter, nor Gilder, Embrodercr, Goldsmith, nor silk worker, with such other like of what occupacion so euer they be or haue bene to thy cõmodity, shall neuer more be found so agayne. Copes, cruettes, candelsticke, miters, trolles sẽsers, crismatoris, corporasses, and chalices, which for thy whorishe holines might not somtime be touched, will thã for thy sake be abhorred of all men. Neuer more shall be builded for marchãts of thi liuery & mark, palaces, tẽples, abbeys, collages, courts, chauntries, fair houses, & horcherds of plesure

13 The clapping noise of neyther wyndmil, horsemil, nor watermil, shal any more be heard, to ỹ glutteous feeding of thy pusled vp porklings, for the maintenaunce of thine idle obseruacions & ceremonies. No more shal those idle belly gods swill vp the sweate short, of the labouring man, nor de-

uour

nour the poore widdowe & fatherelesse for strayning out a gnat.

14 The continual light of lampes before the high aulter, the burning creslettes at triumphes in the night, ỹ torches at burials & solempne processions tapers at high masses, and the candels at offeringes, shall neuermore burne in thy sinful synagog.

15 No more shal the bridgroome desyre after thy folish ordenãce to be Joyned to his wife, nor ỹ bride to hir lawfull husbande. No more shal that frée state of liuing be bound vnder yoke of dõpnable dremes, neyther for vowes vnaduised, nor for popish orders, nor yet for any gossipryc, but be at full lyberty as the Lord hath ordained it. No commodities, prophets, nor pleasures shalt thou haue any more of these nor yet of such like, as afore time thou hast had of them in habundance.

16 For thy mitred marchaunts were sumtime princes of ỹ earth whan they reigned in their roialty. Thy shorn shauelinges were Lordes ouer ỹ multytude, whan they held their priestly authority ouer ỹ soules & bodies of men.

17 Yea, and with thy priuy legarde-maine, with thy iugling cafles, with the craftes, and inchauntmentes of thy subtile charmes were all nacions of the worlde deceyued.

With lies in hipocrisy were the great gouernours most miserably blinded, & with errours in superstition ỳ cõmon people seduced. And all was to satisfye thy voluptuous affectes. Only remayneth to thée nowe the dwe rewarde of thy wickednesse, which is an euerlasting dampnacion.

18 All this is said here (saith the holy Ghoste) for that in this aduoutrous church is found the great slaughter of innocentes.

19 Guilty appereth she afore God of al the blod of the holy prophets of ỳ olde lawe. As were Esaye, Hieremy, Ezechiel, and Amos.

20 And of the sincere witnesses of the newlawe, as were Steuen, Iames, Antipas, and Paule.

21 Yea, and of all those Godly men ỳ were slaine vpon earth from righteous Abel vnto the end of ỳ worlde for the faithfull testimony of God.

Among

Among whom may they also be numbred, which hath in battayles, skirmyshes, and vpzores at the Popes appoinment in all Christian regions bene vnmercifully murthered, for ẏ fulfilling of his insacyable purpose.

The xix. Chapter.

NOw foloweth in course the conuenyent prayse of thankesgiuing vnto God, for rightuously condempnyng the blasphemous church of Antichrist, and for graciously auenging the innocent bloud of his true seruaunts. Here are two maner of peoples to be considered, of whom the one is sorowful, the other reioyseth, & all about one matter. The fall of this malignaũt church, is to the one sorte a discomforte, to the other a heauenly comforte. The kings, the merchaunts, and the shipps gouernours of ẏ earth, most dolorously lamenteth ẏ distruction of their mad vanities. The vnregarded or forsaken number of those simple soules ẏ faithfully beleueth in Christ, ar highly glad of it, for his glorȳes sake. About thys one decay cryeth the one sort, wo, wo, wo. The other sort singing ioyfully in

their

their harts vnto God so oft tymes. Alleluia. So much dyffreth the one from the other, the childzen of darkenes frō the childzen of light, they ỹ sẽke their owne glozy from them that sẽke the glozy of god. Noz vnlike is Johan vnto Aggeus, Zacharias, & other holy pzophetes, which both shewed afoze of ỹ peoples return from ỹ myserable captiuity of the Babilonians, and also the redyfying agayne of their new Hierusalem. Foz here hath he fyrst shewed the distructiō & fal of ỹ dānable whoze, the spirituall Babilon, which manye yeres hath greuously vexed the people of God, and now in this chapter their peaceable time in ỹ Lozd. Now are ỹ precious vessels of God like to be restozed into the temple, the great Balthasar of Rome once ouerthzowen. Now shall the swēt peace grow, the plentuous quiet increase, the pastures of the Lozd ware fat, and the mightie verity of his wozde flowe like a swēt running floud.

THE TEXT.

1 And after that I heard the voice, 2. of much people in heauen, 3 saynge: Alleluia, 4. Sal-

uation, 5, & glory, 6, and honour, 7, and power, 8, be ascribed vnto the Lord our God, 9. For true and righteous are his iudgementes, 10. because he hath iudged the great whore, 11. which did corrupt the earth with hir fornication, 12. and hath auenged the bloud of his seruaunts of hir hand, 13. And agayn they sayde Alleluya.

The Commentary.

1 After the destruction of that whorish Babilon (which sygnyfieth the wicked church) I heard (saith Saint Iohn) in mistery, the reroysing voyce of muche people in heuen, which is that congregacion of faith wherin ỹ Lord resteth.

2 Verye many were there amonge them which ioyously gaue thanks vnto God.

3 Pronouncing this Hebrue sentẽce, Alleluia, which is so much to sai, as let vs together praise the Lordes name.

4 Only is saluacion, health, & deliuerance of him. Vnto none other it is to be ascribed, neyther in heauen nor in earth, be there neuer so godly doers.

5 Inestimable glorye, vnspeakble honour, incomprehencyble power, belongeth

geth vnto that Lord our God, so doth the dewe commendacion thereof.

6 Hee it is that only ought of vs to be praised, obeyed, and magnified.

7 For he alone hath ouerthrowen the dragō, the beast, and ỹ glittring whore that deceyued all the worlde, that proude churche of stynkeynge Sodomytes.

8 And this hath he done for our saluacion. Referre all the prayse vnto hym as to your conquerour most worthye.

9 For verely moste true and perfecte is he in his merciful promises, moste righteous and iust in his godly iudgementes, which hath bene of late moste euydently seene.

10 Specially in that he hath iudged according to his former promis the abhominable harlot, the superstycyous church of Antichrist, the filthy famelye of spiritual whoremongers, glutōs, & hypocrytes, yea, the execrable Synnagog of Sathan in deede.

11 Which hath most miserably corrupted not ỹ true seruantes of God, but ỹ very earth, or such men as were earthly mynded, with hyr filthy fornyca-

tion of Idolatry, superstition, & blasphemy.

12 What mercifull Lorde hath most rightuously auenged ỹ innocent blood his faithfull seruauntes and constant witnesses, of hir wicked hande. From the tirryble crueltie, spight, and violence of hyr vnmercyfull ministers hath he graciously deliuered them.

13 Yet once againe (saith saint Iohn) did this godly minded multitude breake forth into the prayse of God, and cryed with a most ioyfull thought. Alleluya, or commendation without end be vnto our most heauenly creator, redeemer and comforter our. Hys laude be euermore in our mouth, for thus restoring his veritie, the enimies thereof deposed.

THE TEXT

1 And smoke rose vp for euermore, 2. And the xxiiij. elders, 3 and the foure beastes, 4. fell dowvne, 5. and vvorshipped God that sate on the seat, 6. saying Amen.

7. Alleluya. 8. And a voyce came out of the seate, 9 saying, 10. Prayse our Lorde God, 11. all ye that are his seruauntes, 12. and yee that feare him both small and great.

The

The Commentary.

1 And the smoke (saieth saint Iohn) of hir abhominations, very noysful vnto ỹ eyes of God, wēt vp euermore into his sight prouoking him to eternall vengeaunce. A smoke ascended in hys wrath (saith Dauid) and vpon ỹ fyre proceded from his mouth, which kindled the coles of hir dampnation. Thys fyre will be the terrible sentence giuē vpon hir in his latter iudgement. For neuer ceaseth this blasphemous bloudy church in requiring the vengeaunce of God.

2 And the xxiiij. Elders (saith he) by whom are signified the saincts departed, as the Patriarks, Prophets, Apostles, Martyrs, and other godly witnesses.

3 And the iiij. beasts also betokening the faithful multitude in the, iiij. quarters of the worlde, yet liuing in this frayle nature, fell downe before the face of the Lord.

4 In one godly spirite, fayth, zeale, and feruent loue, did both they in their tymes, & these in this our age submit them selues vnto God, referryng al-

alwayes vnto him all that they euer had eyther in faith or workes, as vnto the speciall giuer of them.

5 These worshipped in their ages and yet doe to this day, not things fantasyed of men, but the onely euerlastyng God that euermore hath sit vpon the eternall seate of his omnipotency.

6 Continually saying: Amen. Yea that his will be all things.

7 Saying also Alleluya, or euerlasting prayse be giuen to his name of the vniuersall Christian multitude, for rightuously iudging the great whore to drinke the bloud that shee hath shed of the holy witnesses of Jesu, or to sustain for euer the iust vēgeaūce therof.

8 Consequently came there out an exceeding swēt voyce from ỹ eternall throne of God, which is Jesus Christ. This is that Gospell of glad tydings, which he taught whan he was here liuing among vs, being the bodily habitacle of his Godhead.

9 This voyce euermore is mouing vs to the onely fayth, obedience, and feare of the eternall father, comprehended in this clause following.

10 In all your sayings and doyngs (saith that voyce) commende alwayes that Lorde which is both my father, both my God, & your God.

11 Specially all you that are his faithfull seruaunts by earnestly louing and followyng his word.

12 You also that vnfaynedly feare to transgresse his lawes, and commaundements, whither ye be great or small, high or lowe, young or olde, noble or vnnoble, rich or poore, strong or weak, whole or sicke, beautiful or deformed, wyse or vnwyse, learned or vnlearned, none to be excluded frō his praise, so that he be faithfull, charitable, pacient, and godly. For in no maner of nacion is any of him forsaken that faithfully feareth him and liueth according vnto righteousnesse.

THE TEXT.

1 And *I* heard the voyce of much people, 2. euen as the voyce of many vvaters, 3. and as the voice of stronge thunderynges, 4. saying: Alleluya. 5. For God omnipotente raygneth, 6. Let vs be glad and reioyce, 7. and giue honour to him, 8. For the maryage of the Lambe is come, 9. and hys vvyfe made hyr selfe readye. 10. And to hyr vvas

graũted, that she should be araied with pure and goodly silke, i i. As for the silke it is the righteousnesse of saintes.

The Commentary.

1 After this (saith saint John) I herd in mistery ỹ voyce of very much people, or of an innumerable multitude of men.

2 And it sounded vnto me euen as it had bene the flushing noyse of many waters.

3 And in a maner as the fearful soũd of great thunderings. For though the praise of God be all one in the faithful nacions, yet is the vtterance thereof diuers, like as the languages are also diuers. Very straunge and confuse are the speches one to an other wher they are not knowẽ. Terrible also are they, partly for that they comprehend such a magistie, as is the glory of God, and partly bycause they are for the vtter confusion of the wicked. None other was this voyce than were the voyces afore, nor to none other ende.

4 For loke in what faith the Patryarkes and the fathers, the prophetes

and

and Apostles, the holy Martyrs and preachers, lauded God for victorie ouer theyr enimies, in the same doth nowe the faythful multitude of all regions commend hym, sayinge: Alleluya, or praise be euermore in your mouthes.

5 For our Lord God almightye is become a victorious conquerour, and nowe reygneth ouer all. Not onely hath he ouercomen the diuel by the doughtye death of hys sonne, but also hys proute kingdome of hipocrysie by the power of his mighty worde.

6 Let vs be glad (saith this voyce) and highly reioyce in our harts for this heuenlye alteration & profitable change.

7 Let vs giue thankes to hys omnipotente name, that without our deseruinges we are brought to so ioyfull a daye.

8 For the glorious spousage of the Lambe Jesus Christ is come. Nowe that this whore is ouerthrown, shal he be ioyned to his vndefiled church, which was afore dispersed by diuers afflictions and punishementes.

9 His wife which is his congregation

hath

hath made hir selfe now ready to hir spouse. Not with copes and crosses, miters and reliques, torches and holy water. Not with chapels, and chauntries, hallowings, and sensinges, shauinges & anointinges, with such other beggerye. No, neyther with workes of supererogation, merites of masses, nor other dirtye deseruinges of our owne rightuousnes. But with a pure christian faith, & with the true rightuousnes of god which she hath of christ.

10 For it foloweth in the texte, ý to hir it was garnted by the singuler goodnes of God ý she should be apparyled beautifully with pure whit silke, or w̄ most fine raines.

11 None other are these faire pleasant and godly raines after the cleare diffinition of the holy ghost here, but the pure iustificatiōs of the holy saints which haue bene since the beginning, wherof they haue bene called rightuous. Of their faith in Jesus Christ is this pure garment of innocency, clernesse, and righteousnesse. Through faith was Abraham reputed for righteuous, so was Abell, Enoche, & Noe,

Isaac

Isaac, Jacob, and Joseph, Moyses, Jesue, and Gedeon, Samuel, Dauid, and Helias, with the vniuersall number of the saints, Prophetes, and fathers. So was Zacharias, Simeon, Joseph, & John Baptist, Peter, James, John, and Paule, Lazarus, Lucas, Agabus, and Stephen, with all the Apostles, martirs, and other true belæuers. Through faith (saith S. Paule) haue the saints ouercõe kingdoms, wroght rightuousnes, obtained the promises, stopped the mouthes of Lions, quenched the violence of fyre, wyth such like. Sence the begynning of ỹ world haue the true and faithfull prepared them selues vnto this heauenlye mariage, & in the resurrection of the righteuous shall it be perfectly solemnised, celebrated, and magnified, such time as they shal appeare in full glory with Christ.

In this latter time wyll the true christian church, when all the worlde shall confesse his name in peace, be of hir full perfect age and apte vnto this spousage.

Now

Now shall she in meeknes of spirit appoynt hir selfe to meete hir bridgrome in the ayre, for with a glad hart doeth she now here his voyce. At that daye shal she appeare as the beautiful bride prepared to the spouse, accompanyed with the wise maydens, the vnwyse neither hauing oyle nor light for euer reiected.

THE TEXT.

1. And he sayde vnto me. 2. Write. 3. Happye are they, which are called vnto the Lambes supper. 4. And he sayde vnto me. 5. These are the true sayings of God. 6. And I fell at his feete. 7. To worship him. 8. And he sayde vnto me. 9. See thou doe it not. 10. For I am thy fellowe seruant. 11. And one of thy brethren. 12. And of them that haue the testimonye of Iesus. 13. Worship God. 14. For the testimony of Iesus. 15. is the spirit of prophesie.

The Commentarye.

1 And the Angell (sayth saint John) which shewed vnto me afore, the fall of the great whore, sayde at this present time vnto me.

2 Seriously register this sentence followynge, that it may remayne to their

their comforte, whiche shall followe thee.

3 After a most happye and fortunable sorte are they blessed, whiche hauing the wedding garmente, the pure fine raines afore named, are graciously predestinate, called, and accepted of the heauenly father, vnto the euerlasting supper of the vndefiled Lamb Jesus Christ, there to perticipat with him the eternall refection both of soule & body. Satisfied shall I be (saieth Dauid) without end, when thy glory shal manyfestly appeare. Not of corruptible meates and drinkes shal this supper be, but of vncorruptible delightes and of pleasures that shall neuer fayle. Nothing shal be there prophane, voide or vncomely, but al things, pure, clean true, stedfast, godly, & perfect. The shal the meetinges be heauenly, and the clippinges wout deformity. The bride shal at that day reioyce with hir euerlasting spouse, and the daughters of Sion shal beholde the true Salomon in full glorye, accompained with hys holye howshoulde of Angelles and Saintes.

4 And

4 And the aforesaide Angell (sayeth S. John) sayd thus vnto me.

5 These wordes which I last tolde thee (frinde John) are not mine, but they are the true sayings of gods owne mouth. So much the rather they are to be beleued as most certayne and sure, that they are of hym whose vniuersall language is the veritie vnfayned.

9 As I heard the Angell speake thus vnto me (saith sayne John) I fel downe by and by at his fete flat vpon the ground, mynding to haue worshipped him. So myndefull ever the secretes of god whome he thus declared vnto me, and theim so certes so ioyful vnto my soule, that in a maner I clearly forgote my selfe.

7 Naye hand I was at the poynt to haue worshipped the messeger for the Lord, and the Angell for the Man: be, otherwise then did Abraham, not of ignorauncē, but of forgetfull reioysing.

8 But in no wise would the Angell suffer me so to doe, but gently he sayd thus vnto me.

9 Se thou do no such homage vnto

me

me a creture, as peculiarly belongeth vnto god the creator of all. So great is thy selfe, and such as thou art, I am, & so excellente a creature of God. Trueth it is that I am the aungel of the Lorde, and so are you also, so many as beare witnes of the same veritie.

10 And as concerninge myne owne persone, I am but thy felowe seruãt. For he that is thy god, is also my god, and he that is thy Lord and master is also mine. Indifferently are we bothe created for his seruauntes, and admitted for his messengers.

11 Of thy bretheren am I one by creation.

12 So am I also both a brother and felow of al them that haue the faithful testimonie of Jesus. For like as they by his godly appointment are messengers thereof to ỹ world, so am I now vnto thee here for the same.

13 Worship not me therefore, which am but a creature, but worshippe thy Lord god, for sending by me this message of health vnto thee. Though both Jacob, Josue, Gedion, Tobias, & other fathers of the olde law, gaue worship

vnto

vnto the Angels whom God sente vn-
to them in message, yet shalte thou not
do so vnto me now, considerynge that
at thys tyme Gods sonne hath taken
the nature of man, hath raised it from
death hath sette it vpon the fathers
right hand, and therin hath sent from
thence the spirite of reconciliation
vnto men. By thys are ye become no
longer in seriours vnto vs, but equall
with vs in fauour and dignitye. No
lōger are ye strangers & forreners, but
citizens of heauen and the very house
hould chyldren of God.

14 And as for the testymony of Jesus
Christ, which both I vnto you, & you
to ỹ world haue to vtter, it is ỹ very
spirit of prophisi, & on message of helth
committed vnto vs both. The true
spirit of god it is that beareth witnes
of Christ, both in the law & prophets
(for none can saye that Jesus is the
lord, but in the holy ghost) and in that
spirit do we nowe make mencion al-
so of him. This is the spirit of adoptiō
wherby ye acknowledge god for your
deare father. Thys spirit assertaineth
your spiritthat ye are become his chil-

dren

ꝑen beleuing in hys name.

15 And in this spirit do I admonishe thee John, by this ꝓsents Reuelatiõ which is a Ꝓphicy, & in thee al them that haue the same faith, to acknowledge, worshyp and confesse the sayde Jesus Christ, as we do nowe, for the onely Lord & sauiour of the world.

Not only shalt thou be by the plaine manifestation of thys prophesye an Angel but also by an excellent prerogatiue of singuler grace aboue all thy felowes, a Ꝓphete. After the maner of this Angel dyd Paule & Barnabas vtterlye refuse to haue honour geuen them of the people at Listra. Peter would in no case suffer Cornelius the noble Centurion to worshype hym. Contrarywise the Antichrist of Rome not onely suffereth but also commaundeth straightly such homage of honour euermore to be geuen to his holy fatherhod. Yea, he is not ashamed to cõstraine noble Emperours to kisse hys filthy feete, kings with cappe & knee to holde hys stroppes, and the greatest princes of the world to wayte vpon his Mule.

Great pardons hath he geuen to the worshyppinge of Idols and of olde rotten bones, threatning most terrible death vnto them that would not at his commaundement do the same. At Geneua was honorablye worshypped an Asses tayle, and at Tholosa a young boyes shoo, great indulgences graunted vnto them both. But let not him and his mitred Mahomets thinke easely to auoyde the indignation of God whan he shal call them to accountes, wyth theyr craftye distinction of Latria Dulia, and hyperdulia, whom ỹ scripture knoweth not. Notwythstanding in this is not vtterly inhibited mutual reuerence betwixt man & man, for so much as Paul willeth the faithful to preuẽt eche other in honor geuing. Necessary it is that they first honour God, and then for his sake that they prosecute their neighbours with such christen benenolence, as the comlines of humanity requireth. The gospel neuer forbiddeth such politike maneras norisheth mutual frendship, yet doth it not geue them vnto Idols.

The

THE TEXT.

1 And I ſavv heauen open. 2. And beholde, a white horſe. 3. And he that ſate vpon him. 4. VVas called faithfull and true. 5. And in righteouſneſſe did he iudge. 6. And make battell. 7. His eyes vvere a flama of fyre. 8. and on his head vvere many crovvnes, 9. And he had a name vvritten: 10. That no man knevv but him ſelfe. 11. And he vvas clothed vvith a veſture dipt in bloud. 12. And his name is called the vvord of God.

The Commentarye.

1 After this (ſayeth Saint Iohn) I ſaw heauen open. Very euident were the miſteries of the Lorde vnto me. I perceiued that thzough fayth & mæk-neſſe, great knowledge men might haue of the ſecrets of God. Open is heauen euermoze, when gods word is

freely taught. And closed vp it is again when that is layd aparte.

2 And behold a pure white horse appeared in this misterye, whiche betokneth the true ministers or perfecte preachers of the Apostles doctrine, as is mencioned afore in the first chapter hereof, ỹ godly nature of these is (as is specified in Paule) to carry the gloryous veritie of the Lorde the worlde ouer and to publiche it before the gouernours and peoples of the nations.

3 Ye that sate vpon this white horse, or assisted these preachers by his spyrite, was the eternall sonne of God, whiche hath euermore bene called in the scriptures faithful of hys promise, and true of his worde. Righteous is Lorde (saith Dauid) in all his waies, sure of his sayings, & perfect in all his workes.

4 None other thing could he teache but the veritie, which was the veryty it selfe, nor yet they whiche had hys godly spirit.

5 Accordinge to true equitie hath he iudged, in vtterly condemning by his word ỹ proude synagog of sathan, & in

eral-

ralting againe his owne meeke spirited church.

6 First in his owne person, as a mighty warriour did he battayle with the Diuell, and by his death ouercame him. Now by his faithfull preachers doth he righteously ouerturne his kingdome by vertue of the same graciously sending them forth in this latter age vnder the type of this white horse. For horses of lostie courage are his faithfull seruantes after Abacuk. Yea, and whiter are they then eyther snow or milk, by their true beleefe after Jeremy. I (sayth the Lord) which am the word of righteousnesse, do valianaly battaile to saue you. For none other purpose fighteth he, but to the intent to preserue his elects.

7 The eyes of this horseman were as the pure flame of fire, effectuall, mighty, and cleare. And these are not onely his godly vnderstanding, & knowledge, wherby he perceiueth, decerneth, and iudgeth clearly al thinges, but also the vniuersal graces of the holy ghost. Vpon one sure stone, saith Zachary (who Paule calleth Christ) shall be seauen

eyes, which are the seauen spirits of god. With these eyes lightneth he the herts of godly men, and kindleth their mindes to the true loue of God. Hys worde is a lanterne to their fete, & a light to their pathes. Pure is his commandement, geuing clearnesse to the sight. Open ỹ mine eies lord (saith Dauid) & then shal I wel perceiue ỹ wonderfull misteries of thy doctrine.

8 Vpon his head (saith S. Iohn) were also many beautifull crownes, like as were before in figure vpon the heade of Iosedech the high priest in token ỹ christ is the high king ouer al worlds, regions and ages. For he is ỹ Lord of hostes, & the eternall king of glorye, he was constitute a principall gouernour our Sion, ỹ holy hyl of the lord. He geueth prosperitie to kings, and hath their victori in his hands. In him as in their head, haue all his elect members their crowns. Both ỹ mercy shal he crowne them and also with longe kindenesse. For Peter, hath he laid vp a crowne of incorruptible glorye, for Iohn, a crown of lif, for Paul a crown of righteousnes, & so forth. For the whole conflict, victori, and triumphs of

the saints, is of him alone.

9 He had a special name written, or eternally of god his father appointed, whose excellent maiestie no creature vnderstanding was able of his owne industry to comprehende. Omnipotent was this name, maruelous, honorable holy, and terrible, Adonay, Emanuel, a name of saluation, & a name aboue al names. Yea, ỹ Lord was his name, or ỹ Lord our rightuous maker.

10 No man knoweth this name, saue he him selfe onely, and they to whom he hath shewed it. Neyther flesshe nor blood, gentill nor Iewe, hipocryte nor false christian, hath rightli knowdn it. No, though they haue said, lord, lord. For none cã say iuyntly ỹ Iesus is the lord, but in ỹ holi ghost, which openeth al godly veritie. In this name is registred ỹ elect number of gods adoptiue childrẽ, whõ ỹ world, doth not know for hys, nor neuer wil do.

11 And this lord was beutifully adorned wt a vesture faire & comely, but it was al dipt in blood, sõ haue takẽ this garmẽt for his rightuousnes wherin hath appeared all auengementes

ouer his enimies, Som haue supposed it to be his churche, all bloudy in his martires and constant witnesses. But vpon their side am I which haue take it for his flesh, for that did he on as a vesture. So sore hath that vesture ben stryped, and so grieuously wounded, that from the sole of the foote to the ouermost part of ỹ head, was no whole place in it. This mighty capitayne is he which came from Edom and Bosra, his clothes be sprinkled with red. His apparell is all spotted, much lyke vnto his raiment that treadeth in the wine presse. For his mortall nature suffered most paynefull death. Alone trode he downe ỹ wine presse in those dayes, & had no mã to help him. Alone was he wounded for our offences, alone were our punishmentes laid vpõ him, wt whose strips we ar now heled.

12 And his name (saith S. John) besids ỹ is spoken afore, is ỹ eternal word of god. He is called ỹ word which was in ỹ beginning wt god, which furnished ỹ heuens aboue, which ouerseyed al thigs beneth & now last of al toke flesh, restoring, lightning, quickning, heling, & sauing

ging all them ỹ truly beleueth in him,

THE TEXT.

1 And the warriours vvhich were in heauē, 2. followed him. 3. vpon vvhyte horses, 4. clothed vvith vvhite and pure silke, 5. and out of his mouth vvent a sharpe svverd, 6. that vvith it he should smite the Heathē, 7. And he shal rule them vvith a rodde of yron, 8. and hee trode the vvine fat of the fiercenesse, 9. of the vvrath of almightie God, 10. And hath on his vesture, 11. and on his thigh, a name vvritten, 12. king of all kings, 13. & Lord of all Lords.

The commentary

1 The valiaunt warryours or constant ministers which were in heauen or in the holy housholde of faith, dyd follow him in a comely order vpō faire white horses.

2 Accordyng to his scriptures dyd they lead their conuersation. After the rules of hys godly discipline dyd they liue. They fashioned thē selues to ỹ example ỹ was shewed thē in ỹ mount.

3 None other are these horses, then their corruptible bodyes prepared to battail. They which are of Christ doth mortifie the vices and lustes of theyr flesh, they tame their carnall affectiōs. Like perfect men they bryde their bodies to the obedience of ỹ spirite. So to

become ỹ true seruantes of rightuousnesse and no more to do seruice vnto sin. White are these horses for ỹ pure word of ỹ Lord which gouerneth thē No meruaile though these myghtie souldyers foloweth ỹ Lord, cōsidering he is so oft in the scriptures called the lord of hosts. A like similitude dyd the seruant of Helizeus ỹ Prophet behold in a vision through Gods permission in Dothan.

4 This army of the Lord here were appareled precioully with pure white silk or fine raynes, betokening ỹ pure innocensy which they haue in Christs theyr general captain. Not carnal is this armour, but euermore spirituall after ỹ doctrine of S. Paule. Though we walke in the flesh (saith he) yet do we not fight after a fleshly maner. For the weapons of our warre are not carnal things, but things mighty in God. Bewtifull & fayre is my welbeloued (saith the eternall Salomon) for hys soule pleaseth his Lord, and is loued agayn of him. His fauour & his mercy is vpon his holy ones, he hath a louing respect vnto his chosen number.

A no-

A notable singe of victory in the faithfull are also these white horses & vestures, for afore they ar called iustificacions of the saintes.

5 And out of his Godly mouth (sayth the Text) proceded forth a two edged swerd, which is the fearce iudgement of his mighty word. By this effectual swerd are the faithfull beleuers woũded vnto life, and ỹ vnbeleuers to the death of dampnacion. For vnto some it is the sauour of life, and vnto some againe ỹ sauour of death vnto death. By this swerd also shal the dead brauches be cut from the vine, and the corrupted members from ỹ whole body. The gotes shal be deuided from the lambes, and the euil from ỹ righteous Oh, how sharp, fierce, and terrible will this sentence of ỹ lords indignaciõ be at that day? Depart from me ye cursed into euerlasting fyre. Yet shall it be vnto ỹ faithful a perpetuall power, victory, & triumphe ouer their enymies.

6 Ouer & besides all this, goeth that swerd frõ his eternal mouth to ỹ intẽt he should therwith correct their Heathẽ, or reforme thẽ of their heathenish life.

So

So that if they wil not at ỹ wholsome admonishmẽts of his word repent and amend their olde conuersacion, ỹ than they shoulde be condemned by the same for their wilful contempt. If men wil not turne (saith Dauid) he shall whet his swerde against them. He wil sharpen it as the lightening and aquite his enymies their wickedmes.

7 This mighty Lord shal rule them with a strong rodde of yron, which is the inuincible veritie. This is the rod of right order, the septure of the kingdome, and the wand of power, whom the Lord sent frõ Sion to haue sway among our enymies. So strong is this septure, that it wil not bowe. No place wil it geue to ỹ contrary parte. If they will not therewith be ordred, he shall breke them in peces as ỹ potter doth his pot, in such maner as they neuer shal recouer agayne.

8 The wineat of ỹ great fiercenesse and sore displeasur of almighty God, shal be tred downe with power. More greuously shal they be oppressed at this latter comming by his set sẽtences, thã they wer afore at Hierusalẽ by Ves-

pasianus and Titus. The vineyarde of the Lord of hostes was the house of Israell. This brought he out of Egipt by strong hande. Thereof loked hee to haue had grapes, and it brought hym forth bryers and thistles. Their vines were as the wilde vines of Sodome. Bitter were their grapes as the poyson of Dragons, and as the cruel gall of Adders. Therfore will he breake the hedge, and throw downe the wal, that it may be troden vnder foote.

9 Great anguishe shall bee vpon the earth in his fury, and wrath vpō that people in his anger. They shall fall on the edge of the swerd and be dispersed. Both here shall they haue griefe, and also in the world to come.

10 This victorious horse man hath vpon his white vesture besprinckeled with bloud, which is his innocent māhod crucified.

11 And vpō his tender thigh (whom some call his churche, some his scriptures, as flesh of his flesh, or spirite of his spirite) this name of magnificence written.

12 In both of them is it manifestlye

expressed ỳ he is both king of kinges, and also Lorde of Lordes, the great guide of right gouernours, and ỳ monarke of godly magistrates. By kings is his generation discribed of Mathew in the posteritie of Dauid, and of Luke by faithfull fathers vnto Adam which had the first promise of health. Both doth the godly actes of his natural mãhood and also the holy spirite whom he left here to the comfort of all true beléeuers, declare that he is the eternall attourney of God, his Apostles & true seruaunts affyrming ỳ same. And these are his garmente and thigh. By hys death is our nakednesse couered, which are his misticall members. Of his spirite is our strength, which are the generation séeking the Lord of Iacob.

13 Both hath he giuen hym of God the high seat of Dauid his father, and also the vniuersall power in heauen and in earth, as he by whom all things were first created. For his power is an euerlasting power, and his kingdoms such as shall neuer perishe. And all this is comprehended in ỳ he is called the sonne of ỳe highest, and in that he

alone

alone hath immortalitie, inhabyting the light that no man can attayne, to whom be honour and euerlasting empire, Amen. In this veſture and thigh are his titles written as to hys onely behoue, that no man ſhuld of preſumption vſurpe them neither by ſupremite nor bycarage, his church and poſteritie acknowledging ȳ ſame euermore.

THE TEXT.

1 And I ſawe an Angell, 2. ſtande in the ſunne, 3. and he cryed with a loude voyce, 4. ſaying to all foules that flye by the middeſt vnder the heauen, 5. Come and gather your ſelues togither, 6. vnto the ſupper of the great God, 7. that ye may eate the fleſhe of kynges, 8. & of high captaine, 9. & the fleſh of mightie men, 10. and the fleſh of horſes, 11. and of them that ſit on them, 12. and the fleſh of all free men & bondmen, 13. both of ſmall and great. The Commentary.

1 After this reuelation I ſawe (ſaith ſainct John) a beautifull Angell, betokening not onely the Apoſtles but all other faithfull miniſters in the worde, els, hauing the Apoſtles ſpirite.

2 In the ſunne ſtedfaſtly ſtode thys Angell which ſignifieth Chriſt ȳ cleare ſunne of rightuouſneſſe, ȳ bright morning ſtar in the middeſt of the cloude,

the

the expresse Image of God & substance of his glory. In the strong faith of his name and word stande these worthie witnesses agaynst the whole swarme of Antichristes, not once remouyng their fote from ỹ rock, which is Christ also, for no persecution nor death.

3 These hath cryed and yet shall crye still to the worldes ende, with a mightie loude voyce or a sure constant spyrite. Earnestly shall they protest and publish vnto the fethered foules of the ayre, that flye by the middest of heauen, by whome are vnderstanded the meeke spyrited multitude, made spirituall by fayth and by knowledge of heauenly misteries.

4 These as flying byrdes are taken vp from vnpure delightes, leauing at their tayles all corruptible thinges. They lift vp them selues aboue them selues, & haue their cõuersatiõ in heauẽ vnfainedly. Yea, these are those gentil foules whom ỹ heauenly father aboũdantly fedeth without theyr deserunings. Such a foule was faithfull Abraham in Mesopotamia, Moyses in Synai, Helias in Carme, Danyell among

among the Lyons the children of Israel in the wildernesse, Paul in Damascus, John in Pathmos, and many other more which afterward became Angels also in the sunne, or teachers in Christ. And this not onely hath ben, but shall be also stil to the worlds end the tenour of their crye.

5 Come you that haue receyued the veritie, from the heauy and carefull cures of this worlde and gather your selues togither into the vnitie of one faith and spirite. Knit your selues togither in christian loue whiche is the cheayne of perfection, & let the peace of God which passeth all wit kæpe your hartes and vnderstandyngs in Christ Jesu, that ye may be counted worthye your christien vocation.

6 And so prepare your selues as hys louinge frindes vnto the bounteous supper of the almightye God (whiche is the eternall refection of soule) that ye may be fed with his most precious delicates. Learne of the word of God what is his heauenly wyll, and folow it in your works: Flæ therby from all worldly lusts, liue soberly, iustly, & godly

ly here, abyding his glorious aperāce.
7 So order your selues in liuing & doc-
trine, ỹ ye may eate ỹ flesh of kings, or
take frō ỹ worldly gouernors by your
godly preaching al ỹ is filthy & carnall.
8 Consume ỹ fierce flesh of ỹ captayns
in plucking thē frō cruelti & malice.
9 Denowze ỹ froward flesh of mē that
be mighty in power & possessiōs, cause
thē to leaue their superfluous vanities
10 Spare neither horses nor yet those
that sit vpō them, but byte both their
flesches harde. Rebuke both the beastly
Antichrist & ỹ prince ỹ is ruled by him.
11 Plucke from those belly Gods, by-
shops and priestes their pompes, & le-
cherous pleasures, & from those ỹ fol-
low them in superstitions, the cruell
persecuting of innocents.
12 See that no flesh be left vntouched,
neither of free men nor bonde men, ru-
lers nor subiects, maisters nor seruāts.
Neyther of small nor great, powre nor
riche, low nor high, but be doing with
thē all. Play as doth the Egles & other
rauening fouls. Wher as ye see a dead
carkasse, or body without faith & spirit,
thither resort ye apace.

13 Tell

Tell euery man his right office. Exhort the kyng to be learned, and to liue in the feare of ỹ Lord. The prince to be wise, and the Iudge to be godly. Bid the graunde captaynes be faythfull to theyr commons, and the great rich men more mercyfull to the poore. Commaũde the carnall hypocrites no longer to dissemble, & their vndiscrete clients no longer to follow thẽ in darkenesse. Require them no longer to ney after their neyghbours wyues lyke rancke stoned horses, & the other no lõger to pamper them vp to all beastlye vices. Charge the gouernours to rule faithfully, & the comms people to obey louyngly. See that the woman obeye theyr husbandes, the chyldren theyr fathers, the seruants theyr maysters. And agayne that the men be louing to theyr wyues, gentyle to theyr chyldren, & fauourable to their seruants. Open the foure cornerde sheete as did Peter. Slay all maner of foure footed beastes of the earth, vermin, wormes, and foules of the ayre, & eat them. Rebuke them with pacience whatsoeuer they be, tyrãts, persecutors, murtherers,

therers, glottons, Antichristes, extor-
tioners, ribalds, Idolatours, theues,
and pluck from them their filthye and
carnall customes. Ye shall eate the
flesh (saith Ezechiell) of the worthyes,
and drink the bloud of the princes of
the land, of the wethers, of the lambs,
of the gotes, and of the oxen that be al
slayne at Basan.

THE TEXT.

1 And I saw the beast. 2 And the kinges of
the earth, and their warryers. 3. Gathered to-
gether. 4. To make battayle. 5. Against hym
that sate vpon the horse. 6. And against hys
souldiours. 7. And the beast was taken. 8.
And with him that sals prophet. 9. That wro-
ught miracles before him. 10. With which he
deceiued them that receiued the beasts mark.
11. And the that worshipped his Image. 12.
These both were caste quick into a ponde
13. Of fyre burning with brimston. 14. And
the remnaunt were slaine with the sword of
him that sate vpō the horse 15. Which sworde
proceedeth out of his mouth. 16. And all the
foules were stuffed with their flesh.

The commentary.

1 Anone after this I beheld (saith S.
John) the great horible beast that rose
out of the sea, that battailed with the
Saintes, and that beare the greate

whose

whoze of Babilon which is the gene-
rall Antichzist.

2 I saw also following him, the cru-
ell kinges of the earth and their hoste
of bloudy warriours, the mitered bys-
shops of his beastly kingdome wt their
great bellied monks and prieſtes, the
malicious tirants of the wozld, with
their mad mendye magistrates and
slaues.

3 These gather themselues toge-
ther in one minde of mischiefe, & hath
done since Chzistes assencion. They
muster in aray as dyd Pharaoes hoste,
they buskle together as dyd Cayphas
hyered knights in the dark with fyze
brands and weapons.

4 To make fierce war or very sharp
battaile against the moste valiant capi-
tayne Jesus Chzistе, which sate vpon
the afozesayde whit hozse, and against
mighty stomaked soldiours of his faith
ful army of true chzistiās. Neuer was
the holy gospell yet sincerely taught,
the glozy of God proponed, and the in-
ordinate liuings of men reprehended,
but such vpzoze of hipocrits, and suche

tumulte of tyrantes hath followed.

5 The worde of the Lorde is alwayes of one nature, to be the marke of contradiction and rocke of reproch. Horsemen for the more parte are these, malicious warriours against Christ & his worde, stirred, prouoked, and set forward by ỳ beastly bishops. None other caused Herode & Pylate to put Christ vnto death but Annas & Caiphas. None other moued Felix the president of Iury to emprison Paule, but the puffed vp prelate Ananias. Traianus ỳ Emperour would neuer so extremely haue persecuted ỳ Christian church, nor yet other cruell tyrauntes euer since, had they not beene propped forwarde by such pampred palfraies of the diuil.

6 Not onely against Christ doe they moue this bold battail, but also against those that faithfully beleue his worde, which are the deere members of hys mistical body. No blasphemies, false myracles, lyes, nor obprobrious slaunders & rebukes spare they, to blemish thy opinion to the worlde, besides the most cruell kyndes of death. The captaine of this wicked army is that tir-

rible

rible beast whom Daniell also beheld in a vysiõ, with yron teeth deuouring, and with nayles of brasse distroying, and stamping the residue vnder hys fete.

7 This horrible beast (saith S. John) this filthy body of Antichrist, comprehending all the great aduersaries of the Lord was taken sodainly.

8 And with hym the false Prophet, or beast rysing out of the earth, betokening his false preachers.

9 Which wrought vayne myracles before him as did Jannes & Jambres the sorcerers of Egipt before Pharao, in counterfaiting Moyses and Aaron. Yea, by their trãsubstauntiaciõs, they can take from bread the substaũce, the accydents still remayning. They can hold the shadow whan ẏ body is gone, besides that they can doe in Purgatorie and hell by theyr sacrifices of satisfaction.

10 With such deceitful myracles and lying signes shall those be deceyued by them that hath by a false beleue receiued into theyr cõsciences the vnwholsome mark of ẏ beast, or such a corrupt

layth as shall cause their damnacion.
11 And they in lyke case shalbe seduced by the, y hath worshipped y beastly Image of that great Antichriste, or inclyned to any worldly potentate in the vpholdinge of hys falle religion. So sealed Cayphas the hartes of the wauerynge multytude of the Jewes wyth that markynge eyen of Sathan that they coulde be but hys ministers. In no case coulde they saue Jesus, but Barrabas the murtherer. Though they receiued him ioyfully not long afore into the citie with Benedictus qui venit in nomine domini, yet could they at that time but crye, Crucifige, Crucifige eum. No they had powre to doe none other but to crucifie him in deede whiche is to worshipp the beastes Image or to folow y wicked intēt of y beastly generation, as their faithfull clyants doth yet still to this day.
12 Both these twayne (saith the text) the head and the body, the beast with hys falle prophete, were cast quicke by the mighty iudgment of god into a deepe lake of moste terrible fyre boylynge with stinkinge brimstone.

For

For vnbewares shall destruction light vpon that cursed generatiõ, according to the faithfull request of Dauid, and sodenly shal they fall into their owne mischiefe.

13 Without warning shall the great day of ỹ Lordes indignation light vpon them, and bring thẽ to nought for euer. Yaltely shall death attache thẽ for their wickednesse sake, and quicke shall they droppe into hel with Chore, Dathan, and Abyron. As a waightye stone or leade shall they sinke to ỹ bottome, and the pit shal swallowe them vp for their exceding rebellion. For like as they stode vp against Moyses & Aaron, so hath this beastely generatiõ against God and his Christ. Therfore are they here specifyed after a moste strange & terrible sort to be throwen forth. For three causes may it be that they are called here quick. One is in ỹ their stinking remnaunt shall at that dreadfull daye bee a like after the doctrine of Paule. An other, in that they haue wilfully, vpon a set malyce resisted ỹ knowen verytie, determinge it to their owne proper lust. If I had not

(sayth Christ) done among them such
workes as neuer man did, they should
be fauteleſſe. But they haue certienly
knowen thē, yet haue they hated both
me and my father. The Paganes not
beleuing, are iudged all ready, and go
to hell dead, where as they knowing
the will of their Lorde and not doeing
it, shall after an other sort be plaged.
Fyre shall they haue with heate, and
brimstone with stinke. The thirde is,
in that they shall haue palpable darke-
nesse, with weping and gnashinge of
tæthe, their worme neither dying nor
yet their fyre going out. And lyke as ỹ
Diuell was throwne forth at the de-
ath of Christ, and sone after that the
prelates and Pharises of the Jewes,
as the head with the body, so shall at
that tyme Antichrist with his church,
the Pope with his clergy, and Maho-
mete with his sectes, as ỹ head with
the body also.

14 The residue (sayth saynt Johan)
as Kinges, captaynes, strong, weake,
high, lowe, greate, and small, were
slaine with ỹ sharpe two edged sword,
of hym that yet to this houre sytteth
vpon

hys ỹ horse, which is Christ Jesus in ỹ glorified nature of his manhode.

15 This mighty sworde proceded out of his reuerende mouth. For it is the stronge worde of him that lyueth for euer, and hath in it both spirit and life. Necessary it is for thẽ that hath bene eyther seduced by their crafts, or coacted by their threateninges, to be towched with his sword. For he that is not therby slayne from sinne & the world, shall not ryse vp to the lyfe which is in Christ. Yee that is not with hym dead from the ordinannces of menne, but styll is ledde with tradicions, can not be clere from the curse, nor yet be the heyre of promise. Therfore must they be slayne dead with this sword, eyther to repentaunce & amendement of life, or else by the harde iudgements of the same to eternall dampnation.

16 Which waye so euer it be, all the aforesayd soules, or peoples whome God hath raysed from this worlds affections, shall be fulfylled with their desire. Whether they be saued or dãpned they wil most highly reioyse, cõsidringe it is the pleasure of GOD.

Both

both wayes shall they be satisfied. If they be saued, than must they be glad, for that their number is so muche the more increased, and for y^t their selues hath escaped lyke daunger. If they be dampned, than must they reioyce also to se the right iustice of God. For the righteous shall make mirth beholding the vengeaunce, and shall washe their handes in the bloud of the wicked, all flesshe abhorring to loke vpon them.

The xx. Chapter.

THe laste enterprise of Sathan the common aduersary of mā, doth this chapter folowing declare, fetching an originall from the beginning of Christes spiritull kingdōe to conclude with the whole for our necessarie instruction. As a briefe rehearsall of all that is in a maner spoken afore was this vnto John, leaste he shoulde of obliuiousnesse forget (as mannes nature is forgetful) these wōderfull misteries and singuler premonishments of the Lorde, most expedient to be knowen of his church. That she might

might by them, ſe afore hande the wily craftes of the diuell and his members, and to be ware of them. Beſides that to take courage, patiently to ſuffer their cruell perſecutions. For a thing oft reherſed departeth not ſo ſone ỹ memory, as ỹ is but once tolde. Which cauſed this Euangeliſt not onely here in this place but alſo in his Goſpell & firſt Epiſtle ofte to repeate the ſayinges, leaſt he ſhoulde ſeme fayntely to paſſe them ouer, and bycauſe ỹ reader ſhoulde the more earneſtly marke them.

THE TEXT.

1 And *I* ſawe an Angell 2. Come downe from heauen 3. hauing the key of the bottō-leſſe pyt. 4. And a great chayne in his hande 5. And he toke the Dragon, the olde ſerpent

(Which

(vvhyche is the Diuell and Sathanes) 6. And hee bounde hym a thousand yeares, 7. And cast hym into the bottomlesse pitte, 8. And he bounde hym, 9. and sette a seale on hym, 10. that hee should diseeyue the people no more, 11. tyll the thousande yeares vvere fulfilled, 12. And after that must he be loosed 13. for a lyttle season.

The

The Commentary.

IN the end of these reuelations afore rehersed (saieth S. John) sawe I in a secrete vysion an Angell of moste singuler bewtye, betokning Jesus Christ the Aungell of Gods eternall couenaunt.

2 From the high heauen aboue came this Angell downe vnto the earth, sent of the euerlasting father. For neyther spared that louing father to sende his moste dere and onely sonne at the time appoynted, nor yet the obedient sonne to submit him selfe to the shape of a seruaunt and so become manne. Victoriously did he ouercome both death and the Diuell, as appeareth by his great myracles, resurrection and ascencion. And lyke as he came downe first of all with a passible meekenesse, so came he downe later y wyth an impassyble and inuysible mayestie.

Sodeine

Sodeine was thys latter commynge downe & most marueloys to ỹ worlde, such tyme as he by his heauenly spirit replenished his Apostles with all necessary knowledg. And the noyse therof was heard the worlde ouer, suche tyme as they did preach it abrode. Visibly was this cõming downe expressed in Saule, & also the mighty power therof, when hée threwe him to the groumde, and sayd, Saule, Saule, why persecutest thou me?

3 Thys Aungell had the keye of the bottomelesse pet or power ouer hell, and a greate chayne in hys hande or full libertie to restrayne the spirituall aduersarie. For vnto him was geuen all power in heauen and in earth.

4 Authoritie had he to destroye him that had rule ouer death, which was than the Diuell. Though I was dead (sayth Christ) yet am I now a lyue for euer and euer, hauing the keyes both of death and hell.

5 And accordinge to his authoritye (sayth saynt Iohn) he take the fierse Dragon in hande that was wonte so maliciously to noy, that olde wily ser-

pent

pent that of so long tyme hath wyth infinite craftes deceiued, which is the very diuell himselfe or malicious accuser of man, and is called Sathan, or the cruell aduersarye as he is moste worthy. For both is he a spightfull aduersarie to God, euermore withstãding his will, & also vnto man in pluckíng him backe frõ folowing ẏ same. 6 Lyke a moste valiaunt captain fell he vpõ that stronge armed house watcher, & ouercame him, depriuing hym both of weapon and spoyle. He layed a snare for the outragious Behemoth, and caught him. He ringed the nose of the greate Leuiathan, and so brought him vnder. Yea, he bounde that malicious sathan and made him sure for a thousande yeares spatce, to make of the vessels of wrath ẏ vessels of mercy. This did he by his stronge worde of couenaunte, whome he made for a thousand generations. And a full performaunce it is of Gods first promise for mannes behoue, that Christ should tread downe the head of the serpent. For a thousande yeares was this restraynte. Marke besides the misterie,

the tyme from the ascention of Christ
vnto the dayes of Siluester the second
Bishop of Rome of that name, and ye
shall all finde that it was frō Christes
natiuitie a complete thousande, after
all the Historiographers. By such Ni-
cromancy as he learned of a Sarazin
in Spayne obtayned he the papacy, &
as witnesseth Iohn Wycleaue in his
boke De solutiōe sathane, in Christes
vicarship he lowsoned that diuell whō
Christ had afore shut vp, and sett him
againe at large to deceiue a freshe. Cō-
sider for the tyme that hee was thus
bound, the constaunt saith of the chri-
stians, and the inuincible heartes of
thyr martyrs, and ye shall finde them
farre different from them which hath
bene since. Ye was then so weake, so
infatuate and babysh, that not onely
wyse men, learned men, and stronge
men, dyd set him lyghte, but also yong
maydens, chyldren, and tender infan-
tes in a maner did laugh him to scorn,
& set all his subttle slaughts at nought.
Euidente wyll this bee to all them
that shall read ỹ liues of ỹ holye mar-
tirs & sainctes of ỹ primatiue church.

Like

Lyke a byrde was that croked Leuiathan in those dayes so tamed, that no man set by him at all.

7 For not onely was he then bound but also throwen downe with violẽce into the bottomeles pytte. For that tyme might they go safe vpon the adder and scorpion, they might tread vnder their fæte both the Lyon and Dragon. Both the Diuell and his Angels might they then set at nought.

8 Yea, he was shutte vp, and so was double bounde. So was his power taken from him, that vpon neither side could he harme. Neyther was he able to plucke them from Christes fayeth by flatteringe prosperitie, nor yet by vrgent aduersitie. Neither could tyrãnies nor heresies for that time preuail agaynst the Gospell.

9 Fynally he set a sure seale vpõ him which was his word, will, and commãdemẽt, ỹ he should no more of his own presumption deceiue ỹ people wt errours & Idole worshipings ỹ beleued in him, or that were predestinat to be saued, till such time as the afore sayd thousãd yeres wer fully actõplished, or

as he shoulde permit him therbate for their vnbeleues sake.

10 By thys doth the holy Ghost, here assartayne vs that Christ hath so suspended the subtilties, and suppressed the venemouse craftes of Sathan for his electes, that he can not hurt them in one heire of their head. For onely is all this spoken for the chosen number. No part hath therein the reprobate vessels, neuer was the Diuell from thē yet spearcd, bat hath bene in all ages with thē familyiar. Onely are the consciences of the rightuous by thys frædome quieted, all other still left in captiuitie. This reuelation respecteth in this poynt the inwarde kingedom of Christ, or the hidden congregation of the faithfull, whom the worlde beholdeth with frowarde eyes, and not the blasynge Synagoge of Antichrist whom it laugheth vpon so freshly.

11 None otherwyse were they for all those thousand yeares vexed of Sathā and his cursted members, but as was pacient Job, in their outwarde substaunce & bodies. No power had he vpon their soules all that longe season.

12 And

12 And where as it is here sayed ẏ after these thousand yeares Sathan must be let lose agayne for a certayne teme. Consider it to be the promise of God, which must in effect be fulfilled. Not ẏ he shall agayne lose him which hath once bound him for euer, but ẏ he shall permit other to doe it according to his threatning promise, ẏ vnthankefulnesse and mallyce of wicked doers requiring none other. In ẏ end of these thousand yeares raigned in ẏ papacy at Rome the afore named Necromanser Siluester, which was both a blacke Mouncke and also a Frenchman borne. This beastly Antichriste boasting himselfe not onely to bee Christes vicar in earth, but also to be equal with him in maiesty and power, set first the Diuell at large by his Necromancy, which toke frō the heartes of men the liuing worde of the Lord leste they shoulde be saued. Frō thēce forth were not the holy scriptures regarded, but olde wyues tales & Jewish fabels most highly reputed. Then came in Cannōs, Decrees, Sentences, Sinodals, Decretals, Clemētines, Extrauagants,

extrauagauntes with other Popysh lawes, the gospell claene set apart. About this time ollo (as master John Carion wryteth in hys cronicle) florysshed the Lordly ozder of cardinals, and grewe into a wonderful estimacion in ỹ worlde. The vniuersites were thē furnished w̄ learned mē, mightely to prouue the Pope Christes vicar in earth, and the onely husbande and ouerseer of hys churche. General counsels were oft gathered to dysputewith all Christendome, that none might dispence in matters of conscience, but he and they whom he should appoynte, and that he couldin no wyse erre. No, though when the candle were out, he went to bed with an other mans wife, besydes that I wil not spaeke at this time. By this meanes got he an imperial seate, and might make both Emperours & kinges at his pleasure. And lykwyse depose them when he lusted. He myght distribute the kingdomes and geue the great possessions of this worlde to whom he lusted, yea to hys owne baskardes and chamberlynes as he dyd manye tymes. For

of

of the Diuell he hath receyued them, where as Christ did vtterly forsake them. And for so much as he was the high Priest after ỳ order of Sathã, he myght kepe a generall marte all hys lyfe tyme, & sell all the Bishoprickes, benefices, degrées, and offices of hys church. He might subiect the gospel to his owne interpretation, make new constitutions, release synne for mony, make euery day new Gods, and doe many other thinges els. To end was then of their gaudyshe ceremonyes, brawlynges in the temple, Singings, bels, orgayns, Images, ornamentes, lampes, candels, holy dayes, shauings, surplesses, pater nosters, cõmaunded fastes, & such like, that a man woulde haue thought them Angels when they were very Diuels in dede. For the tyme that Sathan was thus sette at large by Christes onely vicar, was ther not one martyr alowed vnlesse it were for deposinge of Princes, and defending the liberties of holy churrh agaynst them, lest they murtherers & thæues beynge wythin sacred orders, shoulde be hanged with the seculers. Marke the condition of the tyme.

Afore that Sathan was thus at liber-
tie, he remained secret in the harts of
euill men. Now is he abrode in theyr
outward ceremonies and rites, ready
to be scene of all the worlde, if pryde,
pompe, hawtinesse, vaine glory, may
shew him, or if hipocrisie, errour, su-
perstition, and all other diuelishnesse
can tell wher he is. When Christ shut
him vp, he toke Idolatrie from the peo-
ple, the Pope hath restored it vnto the
againe in thus settinge him at large.
In this is he not denied to haue bene
afore this time abrode among ỹ wick-
ed. For little lesse then foure hundred
yeares afore the end of this thousand,
began ỹ two Monarks of Antichristes
kingedome the Pope in the West vn-
der Phocas the Emperour, and great
Mahomet in ỹ East vnder Heraclius,
marke it in the cronicles who so list.
For afore that time was not the Pope
taken for the vniuersall head of the
church, nor yet for Christes vicar. And
this could not haue bẽn vnlesse he had
after some sort, bẽn at libertie. Euer-
more hath he reigned wõut restraint
among the vngodly.

But

But neuer so manifestly as then, hys abhominacions accounted for holynesse in the churche. At this lossinge of Sathan or very defection as Paul calleth it, openlye appeared the man of sinne, the sonne of perdicion, and the aduersarye which exaleth him selfe aboue al that beareth the name of God. Faith ware so fainte and charitie so colde, ỹ scarce appeared one spark of ỹ truth. The church becãe a peruerse generation, & hir childzen were very vnfaithful. Afore regned he enermore in ỹ world, but neuer in Christes congregation till that time. Neuer was the vniuersall church of Christ defiled with so many abhominable kindes of Idolatrye before.

13 But it so continued not longe. For the text saieth, he was losed but for a litle season. Immediately after perceiued Berengarius the Archedecon of Angoy in Fraunce that all was not well, and with Bruno the bishop impugned their realitie, Idẽptitie, & naturalitie in the sacrament, to bringe it againe to Christes cleare institution. After him followed Walcranus ỹ bishop of

Wedeburge and did the same in Germany, with many other prelates and doctours Consequently ensued ỹ Waldeanes and Albigeanes pretending the Apostles life & doctrine, men doubtlesse of a godly zeale and spirit, and of them the Antichristes slew more then a hundreth thousande, besides an hundreth and foure score whome they brent bycause they would neuer abiure. What Guido Bonatus, Joannes Semeca, Guilhelmus de sancto amore, Marsilius Paduanus, Arnoldus de villa noua, Frãciscus Petrarcha, & other learned men dyd against them after that, it were very long to write. John Wicleaue in Englãd, & John Husse in Boheme, men of excelent life & learning, with diuers other more, replyed earnestly against their transubstanciacios and other sorceries. Laurẽcius Walla, denyed the donation of Constantyne. Jhõ Wassalus of Groning in Friesland, called the light of the world, cõdempned vtterly their purgatory and pardõs. Now last of all commeth Martyne Luther, Joannes Decolãpadius, Huldricus Zwinglyus, Pomeranus,

Bren-

Gryneus, Melãthon, Bucer, Bullinger, with other sincere and godly deuynes, and they turne ouer their vniuersall kingdome. So merciful is the Lord to hys people in this latter ende of the world, that by these and such other the Antichrist is clearly vttered, and all his Hypocrisy disclosed. I doubt not but within fewe dayes, the mighty breath of his mouth (which is hys liuing Gospell) shall vtterly distroye hym with hys whole generation of shauelings, by their faythfull administration in the worde.

THE TEXT.

1 And I sawe seates, 2. and they satte vpon them, 3. and the iudgement was giuen vnto them. 4. And I sawe the soules of them, 5. that were beheaded for the vvitnesse of Iesus, 6. and for the vvorde of God. 7. vvhich had not vvorshiped the beast, 8. neither his Image, 9. neyther had taken his marke vpon their foreheads, 10. or on their handes, 11. And they lyued, 12. and raigned vvith Christ, 13. a thousand yeares. 14 But the other of the dead men lyued not againe, 15. till the thousande yeares vvere finished.

The Commentary.

1 Whiles the Dragon was thus tyed vp and throwne into the bottomles pit for a thousand yeares space, a certayne continuance of beinge, the elect had. Whose peaceable estate and condition for that time the text here following declareth, by maner of recapitulation. After the afore rehearsed vision of the serpent. I behelde (saith S. Iohn) seates prepared without number. I saw the harts of faithfull beléeuers (which are the seats of wisdõe after Salomon) bewtifully garnished w̃ vertues by the preaching of ỹ Apostles & other godly techers. Very peaceable & quietus were these seats. For thogh they had in the worlde on euery syde tribulation, yet had they their consciences quieted in Christ. They considered themselues partakers of the heauenly calling, and reioyced in hope of the glory of gods children.

2 Upon these seates sate they which are afore called that people whome Sathan should no more deceine. They setled them selues in the wisdome ỹ god loueth. They groũded their dwelling

sing wᵗ discreation in his vnderstanding and knowledge. Fast dyd they cleaue to his louinge worde. And for none aduersitie woulde they moue theyr fote from the hard rock whiche is Christ. Thus sate his people in the beautifull seates of peace after Esay in the tabernacles of trust, and in a most plentuous rest, the deceuers and mockers put aparte.

3 And as they were thus quieted, the iudgemente or true vnderstandyng of the Lordes verytie was giuen vnto them. Their sences were opened, and great knowledge had they in the scriptures. The figures and prophetics that were hyd to other, were manifeste and open vnto them. The Dark vale was remoued from Moyses face, and the light of the laws appeared. They coulde then decerne good from euill, light from darknesse, and swete from sower. The yoke was then taken from them, & no longer were they subiecte to straungers. Dead men perceiued the secrets of the Boke. The eyes of the blinde might se without mist of darknesse.

They

They whiche afore tyme were of an erronious spirite, had than the ryght vnderstanding, and were learned in the lawe. In their inward partes was the knowledge thereof planted of the Lord, and the truth written in theyr hartes, he becomming their God & they his people. Bycause we should not seperate the dead from the quicke, or the departed from the liuing, and so iudge them dyuers, cõsidering they both are of one God, and liue by one spirite, being of one hope and calling. The holy ghost doeth here couple them togither, as sheepe of one pasture, feeding all of one spirituall meate, and drinkyng of one spirituall rock accompanying thē, and as members of one misticall body of Christ in thys present reuelation.

4 I also (sayeth saint Iohn) beheldе in this secrete mysterie of the spirite the innocent soules of godly men and women, that were beheaded of cruell tyrauntes for the faithfull testimony of Iesu and the constante assercyon of the true word of the Lord God. I perceyued by the scriptures that his true harted witnesses remained not in deth

with

with the wicked, but passed throughe with the righteous from the death vnto lyfe, & had the lyfe euerlasting. They are not forgotten wyth the vngodly, but they nowe followe the lambe, and dwell where as he dwellethe. Else would Paule neuer so earnestlye haue desired to be dissolued frō this flesshe, and so to be wyth Christ.

5 Not onely is this here spoken of them that were beheadded, and of none other else, thoughte it seemeth so in the letter, but of all them that hath dyed for the veritie. For than should Esaye, Jeremye, Ezechiell, Amos, Micheas, Zacharye, Steuen, and James the lesse, with all those that hath bene burned, strangled, quartred, drowned, stoned, crucyfied, spytted, racked, flayed, boyled, stycked, shot throughe wyth arrowes, and that hath suffrid all other terrible tormentes, be rekened to be none of that number. Beheaddyng is here taken for depriuacion of lyfe, lyke as the heade is in scripture taken sometyme for the soule, sometyme for the whole man.

16 For

6 For standing by Christ es veritie, confessinge hym God and man, dyd they lose their liues, which was in the end no losse vnto them but a profitable winning. For vnto such remaineth the crowne of lyfe, the delyghtes of Paradise, and a seate wyth god.

7 These worshipped not the beastlye Antichrist, the verye body of Sathan. They bowed not downe, nor yet gaue them selues to such wycked traditions as that carnall generacion made for their beastly bellyes sake.

8 Neyther reuerenced they thys prodigious Image, or such vngodly princes and magistrates as (their treiue offyce set a parte) dyd counterfet hym in crueltie and diuelishnesse. But they rightlye considered with ỳ faithfull Machabées and apostles, that in such case it was much better to obey God than men.

9 Neither had they in their lyfe time taken the printe of his filthie seale vpon their foreheades, professinge in their inwarde consciences those diabolicall rules.

10 Nor yet on their handes, agréeyng

to

to vse them in the outward conuersa-
tion of their bodyes. No yoke woulde
they drawe with the infidels, thinking
that Christ coulde haue no agrément
with Beliall. For through faith they
perceyued (as he that is of the spirite
discerneth all things) that though they
sémed glorious in the face of ỹ world,
yet were they before God abhomina-
ble sacriledge. Diligẽtly they searched
the scriptures, and beleued not all spi-
rites, but first proued them whither
they were of God or naye. By that
knewe they that the homage of soule
ought to be giuen to none other than
to one liuing God alone, and that none
other preceptes of liuing were to bé
followed of them, than Christ their sa-
uiour had taught. All other traditions
of mẽ tooke they for straũge doctrine, &
for crafti colors of diuilish deceitfulnes
11 Therfore whã they were thought of
the wicked to be dead, they liued in all
swætnes of ỹ spirit, in desire of his lat-
ter commyng which shall bé to theyr
double glory.

12 And they reygned wỹ Christ the pa-
stour & high bishop of their soules, not

onely here were as they suffred wyth hym for a thousand yeres space, but also aboue where as he sitteth on the right hand of gods maiestie seat, thousand wythout end. Than raigneth the godly numbre most of all, whan they seme to ỹ wicked least of all to reigne, as whan they suffer persecution and death for Christ. For after none other sort reigneth hys churche here, thã he reigned afore them, whose tryumphe was greatest vpon the crosse.

13 The thousand yeares of ỹ reigne of the godly, stretcheth here no farder than the thousande years of the fall of the vngodly, Christes yeares also deducted which is the head of his congregation. For as the one kyngdome decreased, the other alwayes increased, very fewe Christian martyrs are constaunt witnesses perceiued, frõ thence forth. For as it appeareth by the history many were abiured and recãted (which was not seene in the former age) and all in a maner, a small number of the powre, except, vtterly renoũced the veritye, for the cruell behauior of the Antichristes. In these ii. sortes

afore

afore rehersed, of them that sate vpon the seates and of them that were beheadded for the testymony of Jesu, is it to be marked, that all were not martyrs whome God alowed for his in the primatiue churche, but that there were of both sortes. So well was he accepted that mortyfied the desires of the flesshe, and offered himselfe a lyuinge sacrifyce vnto God as hee that gaue his life for the veritie.

14 But the residue (sayth saint John) of the other sort, called the deade men for that they were not numbred with the ryghtuous, neyther among them that sate vpon the seates, nor yet amonge them that were slayne for the witnesse of Jesu, lyued not agayne after they were once dead, tyll the thousand yeres of their death was throughly fulfilled. The time was whan they which wer dead through sin, did heare the voyce of the sonne of God. They faithfuly beleued ỹ word therof, & so it reuiued in him vnto ỹ lyfe euerlasting, which was both ỹ life & light of men. Wher as ỹ froward contẽners of ỹ lyuing word, hauing their cõsciẽces sea-

fed wt ye beasts marke, remained still in their infidelitie, which is ye very death of ye soule, & so were by the right iudgemēt of God lost for euer. For the sin against ye holy ghost (which is a resistāce against ye manifest truth) shal neither be forgeuen in this worlde nor yet in the world to come.

15 A time without end doth this word till, cause this thousand here to be, after the commō vsage of the scripture. Noe sent forth a Rauen out of ye arke, whiche returned not agayne tyl the waters were dryed vp, that is to say, he neuer returned again. Joseph knew not Mary til she had brought forth hir first borne sonne. That is to say he neuer bodely knew hir. Thou shalte not out of prison till thou hast payde ye vttermost mite. i. thou shalte neuer out. With an hundreth of suche places in the Bible.

THE TEXT

1. This is that first resurrection. 2. Blessed and holy is he, that hath part in the first resurrection. 3. For on suche shall the seconde death haue no powver, 4. But they shall be the priests of God and of Christ. 5. And shal raign vvith him a thousand yeares.

The

The commentary

1 This is the first resurrection vnto lyfe, to ryse from sin to repentaunce, from ignorauncе to godly knowledge, and from darknesse to faith. Through the offence of one man entred sin into the world, and through sin death. Necessary it is therefore, to dye vnto sin, and to liue vnto righteousnesse. And so to rise together with Christ, seekyng the things which are aboue, & not vpō earth. For neuer shal they come to the seconde resurrection which is vnto the lyfe euerlasting, that will not ryse by repentaunce vnto a new lyfe in hym, which is both resurrection and lyfe.

2 Blessed is that man of ȳ Lord, yea, holy, iust, and perfect may he be reported also of all men, which hath portion conuenient in ȳ first resurrection with Dauid, Magdalene, Zacheus, and Peter. Happy are they which hearing the word of God, retayneth it in their lyuing. For they being renued with the glad tydinges of lyfe, are depured by the spirite of Christ, sanctified and so made the habitacles of ȳ holy Ghost.

3 Upon such Godly dyspoſed perſons hath the ſeconde death of the ſoule (which is eternal dampnatiō) no maner of power nor effectual iuriſdiction. For nō damnation can be vnto them which are in Chriſt Jeſu, not walking after ỳ fleſhe. Though they haue bene great ſinners, yet ſhall not they? ſinnes be to them imputed, but in the reſurrectiō of the wrighteous ſhall they ryſe to immortalyte, and be as the very Angels in heauen. He ỳ hath taken frō thē the powre of death, ſhall make thē ſure of eternal inheretaūce wt god.

4 They ſhall ſurely bee the choſen prieſtes of God the euerlaſting father and of his eternall ſonne Jeſus Chriſt whiche are of the firſte reſurrection. Though they be here in the fleſh, yet fight they not after the fleſh, but they ſhall folow ỳ gouernaunce of ỳ ſpirit, & geue ouer their bodis for a liuing ſacryfice holy and acceptable vnto God.

5 And thus ſhall they reigne wt chriſt their merciful ſauiour & redemer for ỳ ſpace of ỳ thouſād yeres afore named. None other toke they all ỳ longe ſeaſō for they? ſpiritual Meſſyas, their eternall

nall King, their hygh Bishop for all, their mayster, their Lorde, their gyde, their lyght, and ẏ shepeherde of theyr soules. None other wold they acknowledge but him for their mediatoure & attonement maker, neyther Moyses nor Samuell, Noe, Daniell, nor Job, Johan Baptist, Mary, nor Peter. Yee onely was vnto them all wysedome, ryghtuousnesse, holynesse, and redẽption. In none other name coulde they fynde health and saluation but alone in hys. Nothing pertayneth this vnto the Popes masse sayers, for they call vpon many names wyth Ora pro nobis, and are of a far other priesthode as we haue declared afore. In chrystes kyngdõ is none outwarde Priesthode, nor sacrifice to be made for sin. For he hath w̃ one oblaciõ for all fully satysfied for ẏ sins of his electe number for euer. The office of a Christẽ man now is onely to offer vp himselfe by ẏ denyall of hi mselfe, and by the mortificatiõ of his flesshe. In the holy supper of the Lorde (which is a mutuall participaciõ of his bodi & bloud) is no new sacrifice to be made, but onely a faithfull

remembrauce to be taught of that full and perfect sacrifice that he made once for all, vnlesse we will betray him and crucifie him againe. The dutie of a minister in Christes cõgregation, is with all study and diligence to labour in the holy worde of God, be he bishop, priest, Chaplayne, Pastour, or preacher. Hys ministration is great labour & no dygnitie, payne and not pryde or arrogancie. And hauing his fode and rayment, he ought to require no more.

THE TEXT.

1 And vvhan the thousande yeares are expyred. 2. Sathan shall be loosed out of prison, 3. and shall go out, 4. todiseeiue the people, 5. vvhich ar in the foure quarters of the earth. 6. Gog & Magog, 7. to gather them togither

to

to battle 8 vvhose number is as the sande of the sea, 9. And they vvent vpon the plaine of the earth, 10. and compassed the tentes of the sayntes about, 11. and the beloued Citie. 12. And fyre came dovvne from God out of heauen, 13. and deuoured them, 14. And the Diuell that deceyued them, 15. vvas cast into a lake of fyre and brymstone, 26. vvhere the beast and the false Prophet vvere 17. and shall be tormented daye and nighte for euermore.

The Commentary.

1 After the plentnous description of the true Church of Christe, which is vnknowen to the worlde (for the glorious doughter of the eternall Kinge, is from within, sayth Dauid, now followeth in course the pernicious kingdome of Antechrist, whan it was in ỹ byghest pryde, so sone as the afore rehersed thousande yeares (sayth sayut John) are fully accõplished or brought to an ende.

2 Sathan the common aduersarie of man shalbe losed out of his darke pryson, and so shalbe set at large by the sufferance of God, mans wickednesse deseruing none other. A full libertie

shall he haue to do all myschiefe vpon earth, and strongely to delude the vnbeleuers for their vnbeleues sake.

3 He shall go fourth with all deceytefull power wherof he is full, transformyng himselfe into a resemblaunce of the Angell of lyght, to deceyue the vniuersall people of the worlde.

4 Through the operation of errour he shall cause them to gine credence vnto lies and false myracles, that they myght be dampned for refusing ỳ truth and consentinge to such wyckednesse. Very crafty shall he compasse thē with gynnes of hypocrisye to blinde theyr vnfaythfull myndes, leaste the lyghte of the gospell shoulde be open vnto thē. The abbomination of desolacion shall be set vp in the holy place, to the vtter destruction of theyr fayth.

5 Yea, he shall seeke out this people from each. iiii. quarters of the vniuersall earth, to corrupt their consciences with all maner of superstitions.

6 Which people of him thus peruerted is called here in misteri, Gog & Magog which is as much to say as couered, & discouered. For both ỳ graūd capitains,

and

and maltitudes of thē depending doth
these two words cōprehend, ỳ one co-
uering ỳ diuel wᵭ many false religiōs &
the other in his sorte folowing ỳ same
wicked cōsent. S. Augustine in his .xx.
booke, de ciuitate dei, willeth by Gog
to be signified ỳ glorious hipocrites of
the world, & by Magog ỳ opē enimies
of righteousnesse pretēding ỳ contrary
as testifieth Berrosus the Caldeane
in ỳ first booke of his histories, & fyft
chap. Gog was a mighty gouernour in
the landes of Sabea and Arabia the
ryche, vnder Nemroth ỳ great kinge
of Babilon and their ruled wyth Ba-
bus his father in the .xviii yere of hys
reigne. In the .xxxviii. chapter of Eze-
chiels Prophecy is he called the chiefe
prynce of Moloche & Turball, whom
some expositours take for Capadoce &
Spayne. But after the opinion of saint
Hierom and Isidorus whyche was a
Spanayrde, the Hebreues doth take
this Thurball for Italye, whyche is
muche more agreable to this purpose.
Magog was ỳ second sonne of Japhet,
whyche was the third sonne vnto
Noe. Thys Magoge (as wytnesseth

Iosephus

Iosephus in the first boke of his antiquities the xj. Chapter) was the first beginner of the Magogytes, whome ỹ Grekes called the Scitheanes, & we now the Tartareanes. And al ỹ chiefe wryters specyfieth the Turkes of thē to haue takē their first originall. Now marke thys wonderfull misterye, & consider therein both the tyme & story. So shall ye well perceiue ỹ holy ghost to meane none other hereby this Gog and Magoge, but the Romish Pope & Mahomete, with their blasphemous and wicked generations. Serche the Cronicles and ye shall finde that their beginninges were base, and their estate, simple before ỹ thousand yeares were finished. But after that they grewe vp so high by theyr fayned simplicitie and simulate holynesse, ỹ they became the.ii. chefe Monarkes of the earth, and so in processe ruled the vniuersall world. These are the ij. horns or beastly kingdomes of the great Antichrist or whole bodye of the Diuell, rysyng vp by the earthly studyes and diuelysh deuises of wicked men. By ỹ doctrine of Aristotle, Plato, Porphirie Auicenne,

Auicenne, Auerois, Auenzoar, and such other, became the Romish Pope Christes vycar, and head of the vniuersall churche. Petrus Lombardus created him a newe diuinitye, so dyd Gracianus monachus a newe Cannō law of decrées to establyshe the same besydes that was done thā by Petrus Comestor the thirde brother. For all they thrée were the chyldrē of one adulterous mother, as witnesseth Antoninus, Hermannus Schedel, Joannes Nauclerus, and diuerse other Chronographers. By the crafti cōueyaunce of Sergius a false Monke of Constantinople, and of one Mathew the Archdeacon of Antioche, was Mahomete taken for the Apostle of both testamētes, for the great Prophet of God, and for Messias among the Tartareanes and Arabies, with other peoples of ỹ East. To establish this by a pretensed religyon, and to bring it to a myghty monarchy, by the aduisement of Phinées, Abdias, Cabalchabar, Balteira, Herban, and Elgug, with other Jewes, Jacobynes, Nestorianes, and Arryanes, they made the blasphemous

laws

lawe of their Alchoraue, as testifyeth John Cuspiniane in his boke de Turcarum origine and other auctors else. Thus for the wickednesse and sinnes of the people suffered the Lorde abhominable hypocrites to haue the domynion ouer them. The two hornes are lyke the Lambes hornes at a blushe. For both they pretende holynesse in fastinges, in praiers, in almesse dedes, in washings, & in other holy rytes and ceremonies. That a mā seing thē (not hauing knoweledge of ỹ truth of god, which trieth all) wolde thinke nothing to be more pure, honest, godly, innocēt, cleane, holy, & angleycke, than are their tradicions. Both they confesse one God. Both they commende christ. Both they allowe the scriptures of both lawes. Mahomete callerh Christ the worde of God, the spirite of God, and the soule of God, the most excellēt Prophet and the worthiest among creaturs. But in no case wyll he haue hym taken for the sonne of GOD, no more than the Pope wyll haue hym taken for a full sauyour without hys masses and suffrages. And

lyke

lyke as the Pope hath ryſen vp by the wilye practyſes of Phyloſophers, Sophyſters, Sentencioners and Canonyſtes, ſo hath Mahomete commen vp by the Sobellianes, Manyches, Eunomyanes, Macedonianes, Neſtorianes, and Arryanes with other heretiques. Out of whoſe opinyons was contriued hys Alchoran as a meane lawe betwyxt Moyſes and Chriſt, bicauſe ỹ one (ſaye they) was to ful of hardneſſe, the other to full of libertie. And to call vpon him both Iewes & Chriſtianes, he admytteth after a ſort both Circumciſion and Baptyme graunting them lybertie to haue many wiues with other voluptuous pleaſures.

7 Thus vnder ſimulate religion or pretence of Gods lawe & ſeruyce, theſe two tyrauntes, Gog and Magog, the Romyſh Pope & Mahomete with their whole generatiõs of like ſpirite wyth thẽ, haue gathered thẽ ſelues together into one wicked conſent againſt god & his chriſt. For vnder Gog & Magog are al they cõprehẽded, whõ ſathã deceiued after ỹ he was ſet at larg, though theſe two haue not accorded in other things,

yet

yet haue they boeth agræd in this one poynt by the Diuels entycement, to battayle agaynst the lambe. To withstande the veritie, and impugne the truth of ỳ Gospel, they haue bene readye euery where, in euery lande, in euery cytie, and in euerye towne. Of one cruel purpose and study to do mischyefe haue these two enymies bene in all places of the worlde, to persecute Christes poore congregation. This thing doth the daily practises of them both so manifestly declare, that all the worlde se it well inough. These doeth Esay call that strong multitude, whose spoyle Christ shall denyde, the smith that bloweth the colles in ỳ hote fyre, and the waster that destroyeth, Ezechiel doeth compare them to a raging tempest, Daniell to the King of the Northe, and Zachary to the Princes of the earth.

8 Whose exceading number (saith sayncte John) is as the drye sande that hath bene bast vp wyth the sea, which can in no wyse be numbred. In thys full well maye it be considred what a small thynge Christes flocke was in

comparison of these souldiours of Gog and Magog, after Sathans going forth, & for ꝑ tyme of their battayle. Innumerable were the sectes of the Pope with those that they brought to that false fayth and obedience. And so were the Prophetes of Mahomete with ꝑ peruerted multytude. Their power was great for the tyme, and their malice vengeable, yet were they as sauage frye and vnfruitefull.

They rose vp in pryde, ryches and royalty, and alwaies went out where as they see the earth made playne and smoth, and that in euery lande wonderfull passe. Their generall iourney was all the worlde ouer towardes them that were poore in spirite, by whose bones were mortified from the worlde. Consider them for an example, whom they haue cruelly burned and slaine where as they persecuted their crooked customes throwout the whole, and the streight rule of Gods worde faythfully ꝓcecyued, there persecuted they most fiercely, there were they furious and madde, sparing neyther sworde, fyre, gybbet, nor other violence. All, yea,

for Ben, they compassed euery wher
about with tyranny and malyce pos-
sible, the holdes, the dwelling houses,
and the places of resort pertayninge
to the feythfull brethren. They wrop
their bodies on euery syde, wyth re-
bukes, scornes, blasphemyes, lyes,
scourgynges, imprisonmentes, open
shames of the worlde, and all maner
of kyndes of death. Seldō escaped any
from the terrible handes of ỹ prelates
and priestes in that wretched tyme,
that openly fauoured the truth. E-
uery where had they their spies, their
Iudasses, their false accusers, they-
scommengers, their bailyues, and their
apparitours with other officers, to
attache them. In all places where
they diligently watched, fiercely ex-
amined when they were taken, and
cruelly entreated to recule so many as
they knewe of that secte. Euery
where had they their priuye prisons,
spirituall dongions, wyth plenty of
ropes, stockes, and yrons, as little
charitie els in the Diuell bathin hell.
Euery where had they fagottes, fyre,
and stakes in readynesse, to cōsume

such

such heretykes as woulde not beleue as holy church commaunded. Thys hath bene theyr order for the tyme of Sathans lybertie. And this haue they taken for an hygh poynt of Christian religion. For thys is that houre that Christ prophecyed of, wherein men shold think to do vnto god gret gods ser vice whā thei put one of his vnto deth. ¶ Thus haue they wyth all prodigi-ous tyranny compaſſed the derely be-loued Citie of God, or the holy cōgre-gaton for whom Christ dyed, vtterly to ouerthrowe it. By all maner of craftes and diuelyshe circumuentiōs haue they gone about at that tyme (as they woulde doe yet styll) to deſtroye that ſmall remnaunte or church of ỹ Lord, bulded without materiall ſtone & morter, ỹ ſweete ſpouſe of his with out ſpot or wrincle. Not onely ſought they in ỹ enterpriſe to bring to naught the particular cōgregatiōs, but for as much as lay in thē, ỹ vniuerſal church of god, thā liuing. Bleſſed be our lorde god, though it hath ben ſince ỹ loſing of sathā but a poore wretched neglected thing, & of no reputatiō before ỹ world,

yet hath it bene alwayes before hym a beloued Cytie, and hath defended it so mightely, that nothing hath peryshed of it. No not one heire of theyr heades. What the Turke wyth Mahomets hoste hath done for hys parte in Egipt, Græce, Palestyne, Yerusalem, Bulgary, in ỹ borders of Italy & Spayne, at ỹ Rhodes, in ỹ kingdom of Hũgarye, Ludouicus ỹ king there ruefully slaine, & nowe last of all against ỹ citie of Uyẽ, I thinke it is knowẽ vnto all mẽ. We may se by ỹ is here writtẽ of these two enimies Gog & Magog, the daily experiments confirming the same, that they are farre aboue vs in number and power being as the sãdes in the sea. Moste vainely are we occupied, if we assertaine our selues to haue the victorye ouer them by any other way than the Lorde hath appoynted. Let vs pray therefore vnto the Lorde for grace and than amende our liues, and the plage shall cease. Onely hath he promysed to destroy them all wyth the breath of his mouth and wyth no bodely armoure nor strength of men, as here after followeth. Let vs in the

means

meane tyme giue our selues vnto fer-
uent prayer, to compassion of our bre-
thern, to dedes of charytie & pitty, to
abstinence from synne, and to the for-
saking of our owne desires. For sure
we are, ỹ he shall shorten their dayes
of mischiefe for his electes sake.

12 In the processe folowing must we
take for the tyme past, ỹ tyme to come,
for the clere declaration of the mistery
considering euer more the vsage of ỹ
scriptures for tymes. Whan these e-
nimies Gog and Magog, shalbe at the
hyghest in their vengeable enterpri-
ses agaynst the elect Citie or peaceable
congregation of Christ, a consumyng
fyre (sayth Saint John) which is the
eternal worde of the Lorde shall come
downe frēely out of heauen from the
mouth of the great omnipotent God.

13 As a fearefull lyghtninge shall it
fall vpō thē, and as terrible fyre shall
it deuoure them, lyke as the matery-
all fyre, did eate vp Sodome and Go-
morre, rebellions in ỹ desert, & the e-
nimyes ỹ sought Helias. The fyre ỹ
is kindled in the wrath of God, shall
burne vnto ỹ bottome of hel, & cōsume

wp these terrible termagaunces.

14 That worde of ỹ lordes indignation shall with great violẽce throwe the diuel that wily serpẽt, which deceiued gog & Magog with their innumerable souldyours, into a soule stynking lake or boyling pit of wylde fyre & brimstõ.

15 Upon the wicked (saith Dauid) shall ỹ lorde rayne snares. Wyld fyre, brimstone, w̃ tirrible storme & tẽpeste, shall they haue to rewarde, for their eternall punishment. Herein are to be marked & considered, both ỹ intollerable greuousnesse of ỹ paines, & also the euerlasting continuaunce of them.

16 In the same place of intollerable torment, were the beastly generatiõs of Antechrist & al their scholemaisters of hipocrites doctrine. Or eternallye of god were they therevnto appointed as the vngodly communaltie wyth theyr capitaine, and as the bodye and members with their wicked heade (for all readie is it done by his worde, but thã shall it folow in effect) wheras they shalbe as ỹ Lord hath appoynted, most sharpely afflicted w̃ vnspeakeable

torme-

tormentes both day and night without pause or ceasing for euer and euer without ende.

17 Neuer shall their fyre be quenched (sayth Esaie) nor yet their gnawinge worme be taken from them. For all maner of griefes wherwith God vexed the wicked, may this fyre here be taken after the scriptures. For as witnesseth saint Augustine in his xx. booke and xii. chapter De ciuitate Dei, not onely is this punishmēt to be referred to the latter iudgement, but also to the extermination of Antichristes host by the worde of God the worlde ouer. For the Gospell once purely taught amōg men, it will condemne all that they haue done vpon their owne presumption without the grounde of Gods veritie, be it ceremony or Sacramente, priesthode or sacrifice, reseruinge the deceiuers to his most fearefull iudgement.

THE TEXT.

1 And I sawe a great white seate, 2. & him that satte on it, 3. from whose face fled awaye both the earth & heauē, 4. & their places

was no more founde, 5. And I sawe the dead, both great and small, 6. stand before God, 7. And the bookes were opened, 8. And an other boke was opened 9 which is the booke of lyfe, 10. And the dead were iudged of those thinges, 11. whyche were wrytten in the bookes, according to theyr deedes, 12. And the sea gaue vp hir dead, 13. which were in hir, 14. And death, 15. and hell delyuered vp the dead, 16. whiche were in them, 17. and they were iudged euery man according to hys deades, 18. And death, 19. and hell were cast, 20. into the lake of fyre, 21. This is the second death 22. And whosoeuer was not found written in the booke of lyfe, 23. was caste into the lake of fyre.

The commentary

1 A none after this I behelde (saith Saynt Iohan.) in secrete mysterye an imperiall throne or seat of estate, faire splendaunte, and bewtyfull. None other is this than the iudgement seate of the Lorde.

2 Great it is, for the Maiestie and power of hym that shall syt therevpō, is of inestimable magnificence & greatnesse. Fayre and whyte, both for the celestyall clærenesse that shall at that

houre

houre apere with hym, and also for ȳ pureneſſe, equitie, and ryght of his vniuerſal iudgementes.

3 From the aſpect of whoſe feareſull countenaunce ſhall both the earth beneath and the other elemẽtes aboue flee awaye. All the creatures of his creacion ſhall wyth reuerence tremble & quake at his mighty aperaunce. The Sũne ſhall thã be darkened, ȳ Mone ſhall not gyue hir lyght. The Starres ſhall fall downe from aboue, the powers of heauen ſhalbe moued. The elementes ſhall melte wyth heate, and the whole earth ſhall teare in peces lyke a ragge.

4 A terryble fyre ſhall go before the iudge, to burne vp hys enimyes on euery ſyde. The places of them that lyued here ſuperſticiouſly and voluptuouſly, ſhall no more after ȳ be founde. Neuer ſhall they reſort agayne hither to theyr olde wantõ pleaſurs. Of their bewtyfull Cyties, ſhall not one ſtone be lefte vpon an other. Their proude paynted Synagoges as duſte in the wynde ſhalbe ſcattred away from the earth. Neither ſhall the ſkye nor yet

the ground beneth be as it was, but both they shalbe renewed & chaunged. They shalbe deliuered from corruption, and so appere both a newe heauen, and a newe earth, according to the expectation of the creatures.

5 Immediatly after that (sayth saint John) ỳ iudge thus sitting vpõ ỳ seate of his eternall Maiestie. I sawe styll in mysterye after the blast of the trũpet, that all they which were deade, arose out of the earth. And that both hygh and lowe, great and small, good and badde, King, and begger, prelate and plough man, tirant and persecuted innocent. Yea, the sucking babe ỳ died in ỳ cradell so well as ỳ aged mã.

6 All they semed vnto me to stande before their generall iudge Jesus Christ, to whome the euerlasting father had giuen ouer his whole iudgementes, which there appeared as he was in dede a verie omnipotent god. All we shall appere (sayth Paule) before the iudgement seat of Christ, that euery one of vs maye receyue according to ỳ he hath done, be it good or ill.

7 And ỳ bookes of reckenings (which

are

are the seuerall consciences of men) were open before ỹ iudge. That afore was hidde, will thã be manyfest, and that was secret, wyll than come to light & be disclosed. Euident it will be vnto him who hath fulfilled the commaunded workes of mercy & who hath left them vndone, their owne consciences bearing witnesse to ỹ same. For what can be hid from him which sæth both ỹ inwarde reynes and the secret thoughtes of the harte? In this generall rekening yet, shall prayse with ỹ eternall rewarde redowne vnto them from ỹ mercyfull Lorde whose walking here hath bene accordinge vnto fayth. There shall they be reproued to haue bene pitiful to ỹ pore, hongry, thursty, nedy, naked, sicke, & in prison. 8 After this was an other booke opened of a farre diuerse nature frõ the other bokes, for it was ỹ sweet boke of lyfe, wherin be regestred al ỹ were predestinate to be saued, frõ ỹ worldes beginning. And this boke is ỹ eternal predestinatiõ of God. 9 Before ỹ worldes foũdatiõ (saith S. Paule) ỹ lord predestinate vs into ỹ adoptiõ of his childre, through Iesus Christe. Of this boke

made Moyses mencion, whan he said, Eyther pardon thys people, or els race me out of thy boke which thou haste written. And Christ also to his seuentie disciples. Be glad (sayth he) that your names are written in heauen. Moreouer Josue called this the boke of the ryghtuous, and John here the boke with seuen claspes. This sheweth the holy ghost here vnto vs, much after the custome dayly vsed among vs. For of the most notable men and women our maner is bothe longe to remember the names, and also to speaks of them as occasion giueth. As equall is thys eternall iudge, that no personage respecteth he in iudgment, neither of Emperours nor Pope, Kinge nor Byshope, Lorde nor priestе. But as he is ryghtuous of himselfe, so iudgeth he rightuously.

10 For they that were dead (sayeth saynt Johan) or that had ledde their lyues here without fayth and ỳ spirite of Christ, were iudged of hym there, accordyng to the thinges which were regestred in ỳ bokes of their cõfiçes.

11 That is to say, accordyng to ỳ fyl-

thy

thy woꝛkes wherof their desperat cõ-
ciences accused them. Onely are the
wicked to be takẽ here foꝛ ẏ dead. Foꝛ
the rightuous shall thã haue nothinge,
wherof their cõsciẽce may accuse them.
Neyther shall ẏ euill doers as witnes-
seth Dauid, be of coũsell with thẽ at ẏ
day. They hauing ẏ lyfe euerlasting,
shall not than be iudged, though they
than appere, but shall sit with Chꝛist
in iudgement, and reioyce in the con-
dempnation of the vngodly blasphe-
mers. The rewarde of their vnfayth-
fulnesse shall thã be powꝛed vpon thẽ,
to their perpetuall care. At that daye
shall none bee absent but all shalbe
seene, eyther to honour oꝛ els to re-
pꝛofe.

12 Neyther shall the depth of the
sea, noꝛ the darkenesse of death, noꝛ
yet hell that is bottomelesse, bee able
to hide any frõ the face of this iudge.
Foꝛ the sea (sayth saynt John) that
is myghty and greate, shall at that
daye delyuer vp cleane hir deade,
oꝛ those whome the Loꝛde suffered
hyꝛ to swallowe in foꝛ their outra
gious sinnes.

13 lyke

13 Lyke as were the giauntes in the
fleude of Noe, ỹ great hoſt of Pharao
in the red ſea, and ſuch other moze.
14 So ſhall gredy death doe alſo,
which after many ſtrange ſoztes hath
conſumed the enimies of God. As fo;
an example, Cain by a chaunce vn-
ſought, Nadab and Abyn by fyze, A-
chan by ſtanding, Holofernes & Saull
by the ſwerde, Nabal! by exceſſe of
wyne, Jeſabell by treading of hozſes,
Daniels accuſers by the lyons, Mene-
laus by bzeaking his necke, Judas by
hanging himſelfe Herod, by wozmes,
the childzen of Iſraell by ſwerd, fyze,
ſerpentes, and ſodẽ death, and ſuch
other lyke.
15 Hell whych is inſaciable, ſhall in
lyke caſe render vp the innumerable
ſwarme of the dead whom he wyth o-
pen mouth, hath ſwallowed in quicke
fo; their abhominations.
16 Of whoſe number were Thoze,
Datham and Abiron wtth their alum-
tye, the Cytyes of Sodome and Go-
mozre, the vncircumciſed gyauntes,
the ryche rourer and the ryche glot-
ton in Luke, Symon Magus, wyth

dyuerse other. Hell hath gaped merueilously wyde (sayeth Esaye) and hath rauenously deuoured the hygh mynded, sturdye, and dysobedyent nacion.

The vncircumcised giauntes (sayth Ezechiell) wyth theyr weapons are gone downe to hell, whose swerdes are layed vnder theyr heades, theyr wyckednesse vpon theyr bones. Of the wycked onely is all thys spoken heere, if ye marke well the text, and in no wyse of the Godly, what though many of them hath bene drowned in the sea, burned, beheadded, and hanged vpon the lande, and buryed quicke in the earth.

17 For it followeth also, that they were iudged of the iudge and receiued euery one accordynge to theyr desyrynges.

Accordynge to the fleshely fruites of theyr owne inuentions shall they bee rewarded, theyr vnfaythfulnesse iustly measured vnto them.

Theyr bodyes shall than take parte wyth theyr wretched soules, in the euerlastynge curse of damp-

nation

damnacion, ỹ elect numbre rewarded wyth perpetuall felicytye.

18 And as concerninge death it self, which is the vniuersall enimye of man, it shalbe destroyed for euer.

19 Yell also (whych is here taken for sinne) shall neuer more be sene amonge the creatures of God.

20 For both shalbe throwne into the great lake of boylinge fyre and brymstone. The victorie of death shal be swallowed vp, and hys stinge done cleane away, which is sinne. That is nowe corruptyble shall put on incorruptiõ, & that is nowe mortall, immortalitie. Thus shal the Lord at ỹ houre make of all hys enimies hys fotestole according to his promyse by Oseas the Prophet. O death I will be thy death. O hell I will be thy destruction.

21 This terrible appoyntmẽt of the iudge (sayth saynt John) is the second death, or perpetuall deprivation of ỹ sight of God, yea, the vtter fall from his fauour, grace, and mercy. This death is the whole vengeaunce of all innocent bloud which hath bene shed

vpon

vpon earth from iuste Abell to the last faythfull witnesse. Yea, thys sentence is ỳ stone ỳ shall grinde the enimies to pouder, the very eternall dampnation both of body and soule.

22 Now for a conclusion of ỳ whole matter, whatsoeuer he be king or Emperour, Priest or prelate, laye or religious, that shall not be founde writtē in the booke of lyfe, which is ỳ eternall predestination of god, for that he hath worshipped the beast and his Image, he shalbe cast by the irreuocable sentence of the iudge, into the stynking lake of fyre, perpetully there to burne with the Diuell and hys Angels. So that he which hath had no parte in the fyrst resurrection, shalbe sure to taste of this seconde death which is dampnation.

23 He that beleeueth not the gospell whan it is faythfully taught hym, repenting hys former lyfe, but refuseth the grace thereof, freely offered, shall for euer be damned. Neuer shall his sin be remitted, neither in this worlde nor in the worlde to come, that resisteth the holy ghost, withstanding the

open verytie. Onely remaineth a fearfull expectatiō of iudgement vnto thē that here treadeth Christ vnder fote, not regarding his bloud shedding, but doeing iniury to the spirite of grace for their owne inuention.

The.xxj. Chapter.

In thys lacke vision of Johan, is both discribed the prosperous estate of the true church or kingdōe of Christ here, and also the perpetuall Sabboth of ỹ chyldren of God. All the other visions were mixte with labours, afflictions and paynes. This is full of peace, tranquilitie, and ioye, incorruption, glorie, and felycitie.

THE TEXT.

1 And I savve a nevve heauen, 2. & a nevve earth, 3. for the first heauen, 4. and the firste earth vvere vanished avvaye, 5. and there vvas no more sea, 6. And I Johan savve that, 7. holy Cytie, 8. nevve, 9. Hierusalem, 10. come downe from God out of heauen, 11. prepared as a bryde, 12. garnished for hir husdande, 13. And I hearde a great voyce from the seate saying, 14. Beholde the taberna-

cle

ele of God. 15. is wyth men, 16. and he vvyll dvvell vvith them, 17. And they ſhall be hys people, 18. and God hym ſelfe ſhall be vvith them, 19. and ſhall be theyr God 20 And God ſhall vvype avvaye, 21. all teares from theyr eyes, 22. And there ſhal be no more death, 23. neither ſorovve, 24. neyther ſhall there be any more payne, 25. for the olde thinges are gone.

The Commentary.

1 Beſides the afore reherſed reuelations, I behelde now laſt of all (ſaith ſaynt Johan) that heauen was cleane altered from that it was afore and became all newe, and ſo was the earth alſo and became the ſame.

Not onely become they nowe ſpirituall by a true beléeue in the Goſpell that afore were carnall, but alſo in the ende of the world ſhall the whole bodyes of heauen and of earthe as golde in the fornace be purged from fylthyneſſe by fyre goyng before the yudge, which both are nowe defiled wyth the wickedneſſe of the creatures.

2 After both sortes shall they be delyuered from the corruption, here of sinne, and thereof death and dampnation, and so be restored vnto the glorious lybertie of Gods children.

3 The first heauen defiled through ỹ pryde of Angell, and the first earth also corrupted by the sinnefull vsage of manne, shall vanyshe cleane away and no more be seene. Not that the substaunce of them shall vtterly perysh, but that theyr nature, shape, and figure shal chaunge into a much more pure and perfect similytude. A custome it was amonge the prophetes, whan thy aduertysed the afflycted Israelytes of prosperite, peace, or renouation of the glory of God cõming towards thẽ to promis al things new.

4 Beholde (sayth the Lorde in Esay) I make you new heauens, and a new earth, and as for the olde shall neuer more be though vpon. Newe is ỹ true church of Christ, so are the people pertayning to the same. In no poynt are they lyke to the Popes holy orders, nor yet vnto Mahometes religion. Clere are their hartes which haue re-

ceiued

receiued the verytie, from all superstitions, and theyr outwarde lyues from idell obseruations, perfect are theyr consciences, and theyr conuersations godly. And thys in the regeneration shalbe fully accomplished. Not onely shall that which is now mortall becõ immortal & ỹ is now corruptible, thau incorrupted & as ỹ very Angels of the Lorde, but also the vniuersall heauen shalbe than renewed, so shall the whole face of the earth, and appere more beutyfull than now.

¶ And from that tyme fourth shall there be no more sea, whych signifieth people vnstedfast, vaine, and fickle. Whereas the peace of Christ is surely grounded, no more is there anye troubled conscience. No more is there any diffydence, wan hope, or dispayre. Al bitternesse, sorow, & anguish is turned into swéetnes & ioy in ỹ holy ghost. We knowe (sayth saynt Paule) ỹ all thinges are taken to the best in them that loue God. Frõ the Apostles (whõ Christ fyrst also called from the Sea) vanished this waueringe Sea away, whan they went from the mallicious

counsell of the Bishoppes reioysinge that they were founde worthy to suffer rebuke for hys names sake. In lyke case all impediments and nædes, all daungers and doubtes, all feare-full mouings and outragings that we nowe haue of the sea, shall cease in that day of the Lorde, whan we shall beholde hym face to face. No longer shall it be subdued vnto vanitie, no more than the other creatures, but clerely depured from fylthy corruption. No more shall it be the same to see, to being frō thens forth so claere as cristall, though it styll be the same in substaunce.

6 Heauen, earth, & ỹ sea, wyth all other creatures in mistery thus renewed, I Johan the sonne of Zebede & the same dysciple whom Christ loued, being here in exyle for hys worde & testimony, perceyued in the saue mystery by the singular gyfte of the spirite, ỹ ỹ selfe holy cytie or congregation of the Lorde whych is worthely called the new Hierusalem of peace descended downe out of heauen from hir omnipotēt creator & God eternall.

7 Holy

7 Holy is this cyty. For both is she here the vndefiled spouse of the lambe and shalbe hereafter more perfectly in ỹ regeneracion. Here admytteth she nothing in faithe that is prophane and carnal, but cleaneth to his only worde. There shal she folowe his steppes in a much more pure estate, clearly delyuered from all that is ill.

8 Here is she newe, in that she hath here by his godly spririte done of the olde man wyth hys fylthy workes. And ther shal she also be new throughe hys gifte, by throwinge awaye the bodye of sinne wyth death and corrupcion.

9 Hierusalem is she called both here and there, or peceable city of the Lord, in that all hir cytizens are here of one faith, and ther shalbe of one glorious vnity and concorde. Here are hir dwellers citizens with ỹ saintes, & ỹ househould seruants of god. Ther shall they be both hys chyldren and heires togyther wyth Christ.

10 From God came she downe, and out of heauen fyrste of all.

Neyther out of flesh nor blond hath
spronge hir Christen beléeue, but frō
the gracyous openinge of the father
which is in heauē. That Hierusalem
(saith Paul) which is frée & our mother
is from aboue. She is ỳ Cytie, whose
builder and maker is God. With none
other lawes is she gouerned, but with
hys eternall testament and Gospell of
peace. With the constitutions of men
hath she nothing to doe, be they neuer
so holy and precious. For alone she
dependeth on God and hys spirite.

11 Of hym is she prepared through ỳ
gyft of fayth. She is clensed with the
fountayne of water in the worde of
lyfe to séeme a glorious congregation
without blemysh or wrincle. From
hir sinnes is she purely washed in his
bloud.

12 And so garnyshed as a beutifull
bryde to hir husbande with loue, ioye,
peace, paciēce, méekenesse, long suffe-
ring, & other glorious fruites of ỳ spi-
rit. Upon thy right hand Lorde (sayth
Dauid) standeth a quene in a garmēt
of most fyne golde compassed with di-
uersitie. But euery man, shall not se

this

this hir apparell, for it wilbe rather a rayment of the harte than of the outwarde body. Figured was this decking of hir at large, in the wonderfull adourning of the temple and tabernacle of God in the dayes of Moyses and Salomon, whose mysticall meting also he describeth in his cantycles. How maruelous this newe Hierusalē wyll be in the regeneration, whan shée meteth hir spouse in the ayre, and how glorious hir countinaunce wyth him, it lyeth not in vs to declare in all poyntes, considering that neyther eye hath séene, nor eare harde, neyther can the hearte coniecture what God hath there prepared for them that loue hym, but of this are we sure, ỹ wyth the glorye of him she shalbe replenished. Here is hir estate vnperfect, and there perfect, here mortall, there immortal, here sower, ther swéet, here harde, there pleasaunt, here paynfull, there delectable, here Godly, there inestimable glorious.

13 And as Iohn had séene these wonderfull thinges, and mused much vpō them, a great voyce came vnto hym

from the seate of God, declaring the mistery thereof. I hard (sayth he) in the middest of this last reuelation, as I was in doubt what it ment, a mighty voyce from the throne of my euerlasting Lorde, saying thus vnto mée.

14 Beholde Jhon beholde, & marke it both for thyne owne erudicion, and also for the instruction of others. The holy tabernacle or resting place of ỹ euerlastinge God of heauen, is wyth men in the worlde beneth. Not onely in that the eternall sonne of ỹ Lorde toke vpon him the shape of a man, calling it the temple of hys body, but also in that the soule of euery faythfull man is become the habitacle of ỹ holy ghost. He that loueth me (sayth Christ) obserueth my word. In hym will both I and my father prouide vs a resting place. He that is in loue abideth in god and God dwelleth in hym.

15 This voice might John well heare from the mouth of God in Ezechiell. I will make (sayth he ther) a perpetuall couenaunt wyth man to dwell w̄ hym euermore.

My tabernacle shalbe amonge them.

so that I wyll be their God, and they shalbe my people.

16 For why, it foloweth here in this voyce, that he hath determined of fauourable loue & mercy to dwell with them, assisting them here in thys lyfe by hys spirite, and in the lyfe to come shall he satysfye them by his eternall presence. For here doe we see hym in a similytude farre of, there shall wee beholde hym lyke as he is in dede, and shall eternally reioyce therein.

17 Here are they his people through fayth, for Israell is his heritage. There shall they be his familiar housholde through loue and he their Lord for euer. Here shall they be his children, and he their eternall father. Ther shall they be his heyers, Christ being the right heyer for them all.

18 Thus God his owne selfe of hys inestimable goodnesse being presently w them, shall here by his grace, and ther by inestymable benefites, shewe him selfe in all poyntes to be their moste mercyfull and louing God. Here doth he strongly assist the agaynst all temptations of enmyes.

Ther

There shall he endue them wyth full perfection and clerenesse.

19 So shall he be theyr god, that neither here nor yet ther shal they knowledge any other but hym alone. Hé shall so comfort them here by his spirite, and ther by his glorious presẽce, that neyther shall they here forsake hym, nor there be deuyded from hym.

20 And thys euerlasting god shall so wype away all teares from their eyes here, that no veracion shall make thẽ sorowfull, nor yet aduersitie pensyue. But all maner of slaunders and persecutions, shall they take for most sufficient consolations for his names sake. For if he be wyth them, who can preuaile against them?

21 And after that day can no wepings be, whereas shalbe full ioye with immortalitie both of soule and body. Beholde (sayth the Lorde in Esayes prophecye) I shall make a ioyfull Hierusalem, yea, and my selfe will reioyce there with them. From thence forth shall neyther waylyng nor weping be harde in hir any more.

22 In hir moreouer shall be no more

death

deth for it shalbe destroyed for euer. No more shal mennes consciences dispayre here, But haue ioye in the holy ghost. Nomore shal they die through sinne, but lyue vnto God by fayth. And there shall no more the rose coloured whore be dronken in the bloud of martyrs. Hir tyrauntes shalbe closed vp in the stinking lake of fyre from the slaughter of them, they thus becomming immortall and impossible

Moreouer thã this, he that beléueth in christ shal neuer die nor yet come into iudgement, but passe cleane frõ death vnto lyfe.

23 Neyther shall there be any sorow nor crying any more. For all maner of displeasure of the bodye, as powerty, sickneße, losses, emnytie, veracions, and yll reportes are here patiently borne of the faythfull. And ther shalbe founde nothynge to minister any suche occasions. Here is neyther age doubted, nor yet persecution feared, in them that reckeneth death aduantage, hauinge in desire wyth Paule to be hence and wyth Christ.

For

Nor yet shal be there where all is in ioye and peace, durable for euer.

24 Neyther shall there be felt any more payne. Such hath bene the constauncye of the martirs here that litle haue the tormentes greued them. Eleazarus pacientlye suffered all punyshmente. Steuen reposed to see heauen open. Andrewe wouldе in no case be delyuered from deathe. Laurentius offred his brent flesche to be eaten. The burnynge coles were so swete vnto Tiburcius as the fragraunt roses. So desyrous were ỳ terryble tormẽts vnto Vincent, as a moste pleasaunt banket. Angelus desired the people in Sicilia to esteme the tyraunt hys frynde. What ỳ exceding constauncy was of John Husse and Hieronime of Prage, dyuers Chronycles mencyoneth.

And in our tyme, George Baynham in the fyre dyd neuer complayne. Jhon Frith neuer shewed him self once greued in countenaunce. Barnes neuer moued, as hys enymyes doth report. Peter Franke in Colchester sang ioyfully to the Lorde. The three young men of Southfolk reioysed at ỳ death,

with

with such other many. And how farre they shalbe, from paines after this, the great daye of the Lorde shall declare.

25 For the olde thynges are passe, sayth the text. All that afore was tedious, heauy, and fearefull to the flesh, is nowe become easie, light, and pleasaunt, through that they haue learned of Christ. His word refresheth them in spirit, and is a swéet rest vnto their soules. And in the regeneration shall hunger, thirst, werinesse, labour, heat, colde, rayne, winde, thunder, earthquakes, with all other discommodities be taken cleane from them. Neyther shal they haue ther, néede of meat nor drinke, fode nor rayment, beddes nor buildings, féeldes nor medowes, welsprynges nor riuers, gardens nor vineyardes.

The Text.

1 And he that sate vppon the seate sayde, 2. Behold, I make all thinges newe. 3. And he sayde vnto me. 4 Wryte. 5. for these wordes are faythfull and true. 6. And he sayde vnto me. 7. it is done. 8. I am Alpha and

Omega,

Omega, 9. the beginning and the ende, 10. I will giue to him that is a thirſt, 11. of the vvel of the vvater of lyfe, free, 12. He that ouercō-meth, ſhall inherite all thynges, 13. I vvill be his God, and he ſhall be my ſonne, 14, but the fearefull. 15. & vnbeleuing, 16. & the abho-minable, 17. & murtherers, 18. and vvhore-mongers, 19. and ſorcerets, 20. and Idolatrs, 21. & all lyars, 22. ſhall haue their part in the lake, 23. that burneth With fire and brimſton, 24. vvhich ys the, ſeconde beath.

The commentary

1 And the omnypotent Lorde vvhych ſate vpon the eternall throne concluded thus with me. Hys holy ſpirite of promiſe aſſertayned my ſpy-ryte by hys heauenly word, that all theſe thynges ſhould be true.

2 Behoulde (ſayth he) I wyll make all thynges freſhe and newe. Heauen, earthe, the Sea, and the vnyuerſall Cytye of peace, I wyll delyuer from all corrupcyon, I make all pure, cleane, holy, immortall, vn-corrupt, impaſſible, clere, heauenly, ſpirituall, and glorious. Neuer more ſhall, they be as they were afore vvhan they were yet olde. Neuer ſhall

be

be more eating nor drinking, buying nor banketing, traueling, nor sleeping nor other such doeinges pertayninge to the corrupticble lyfe. The righteous shall than shyne as the red fyre sparkes. And bright as the sunne shall they be in the kingdome of their father. Thus hath the Lorde here midst mercielously described vnto Iohn, and by him vnto vs the mistical Sabboth of his people here, & ỹ eternal Sabboth after this lyfe ỹmãding him to regard herein, as followeth. Such a rest hath bene amõg the holy doctours & is yet to this day, whether the saued multitude shall reygne here vpon earth with Christ, or abide in heauen after the iudgement daye. Which is easy to be perceiued, if the scriptures be truly conferred. Therefore serch diligently the scriptures, for they beare witnesse of all truth. Christ hath in Mathi. ỹ they shalbe thã as ỹ Angels are now in heauen, whose office is both to be here & there. And so muche the rather ỹ they shalbe as thã all one. For as all shall ỹ earth be new as the

heauens. And nedes it must be to some purpose. Neuer woulde Esay & Peter haue said, ỳ righteousnesse should dwell in thẽ if they shuld not occupy thẽ both. It is said here also ỳ the new Hierusalem shall come downe frõ heauẽ. But not so that it shall not vp again. For Christes electes shalbe whereas he is. When they shalbe vpõ ỳ earth, no let nor impedimẽt shal they haue to be also in heauẽ, both they being one. Such agylitie & perfectiõ shall be thã in their bodies as is now in ỳ glorified body of Christ, or in the spirituall nature of ỳ angels. Which are now here now there. And whether they be here or there, alwaies they se God, ỳ are neuer more absent from him. Many mo thinges myght be brought in to declare this matter more at large, but it would aske much tyme. What mutuall felowship, heauenly amyte, & glorious passyng will be betwixt them & the angels at that day it farre passeth al capacities to diffine. I cõsail no man to be curious in ỳ serch of high mysteries as this here is one, without the feare of God, least he ouercõme of their excedyng bright-

nesse

uesse, he throwē into most depe errour and blindnesse of the spirit. Rather submitte your weake iudgemēts with Paule cōfessing gods secrete cōsailes to be vnserchable, & his waies past finding out. Seke here only to be renewed, & than shall ye be sure ther to finde thē. For there shall his seruauntes be satisfied with ỳ plentuousnesse of hys house, & with the aboundaunce of his eternall pleasures. For he hath ynough in his towres for all men. Pe ỳ hath a desire to know ỳ one church from the other, & the true from the false mayy here yet well by cōferring of thē together. Let him consider by that is sayd here afore, ỳ this is hers, & ỳ other blasphemous. This is new, ỳ other is olde. Cain was the elder brother. This is called Hierusalem, the other cōfuse Babilon. This came downe first frō heauen, the other rose out of the bottomlesse pytt. This was soberly prepared to hir husbād, ỳ other apareled hir self rashly like an whore. For none other rule followe they but their owne tradicions. This hath but one husbād, she hath dōs

whoredom with many kinges, by many falle worshippinges. This for his meekenesse is commended of God, the other proudely boasteth his merits through holy tradicions, merites, and deseruinges to be a riche queene. With many such other.

4 And the Lorde (sayth saint Iohn) which worketh all thinges by his onely word and commaundement, sayth thus vnto me. Enprente it in thy hart that I haue here shewed thee, & than leaue it in writing to the instruction of those that shall follow thee.

5 And if thou wylt knowe a reason why ỹ shalt thus doe, take this fewe sentence with thee. I assure the to truth as I am God, ỹ the wordes wherby I haue shewed in this present reuelatiõ are effectually most faithfull and iuste. In no manner of poynte can I breake promise, nor go from ỹ worde that I haue once spoken. Both heauen and earth shall passe ouer, but not one iote of my wordes shall passe vnfulfilled at theyr tymes appoynted. The worde ỹ goeth out of my mouth, shall not returne home again voyde, but that

both

both accomplyshe my will, & prosper ye thing I sent it for. Needfull is it therfore that all men beleue, that I shall fulfil the couenauntes here promised.

6 Moreouer than this, the sayd heauenly Lorde sayd thus vnto me, to put me clerely out of doubt.

7 It is finished and done already. Be thou assertayned that my worde is my dede. In ye beginning I spake but the worde, & all things were created, heauen, earth, ye lyght, the firmamēt, the Sunne, the Mone the fowles, the fishes, the beastes, and last of all man. Whatsoeuer I say therfore, ought to be beleued as nowe done in dede, be it to the rightyous or damned. For all thinges are present afore me. In token whereof, ye prophetes and fathers vttered their prophesies of thinges to come, in the time past for ye more part, for the sure certentie of them.

8 And take these my wordes so much to be the more certayne, that I which haue made those premyses, haue all thynges in my power. I am the firste and the last, figuratly comprehended vnder Alpha & Omega ye first & the last

Grecke letters, as a knowen token to the Greckes, vnto whome this reuelation was fyrst written. Afore me God was there before me, nor yet shalbe after me, I am God from euerlastyng and world without ende.

9 I am he that hath begon all thynges, I am he againe that shall fynish them. I am alone & there is none other God but I. I sley, I quicke, I smite, I heale, I set vp, I put downe. Through me doth kings raygne & euery mans end is in my hande. Wherfore it is reason y they haue recourse vnto me.

10 I am that fresh fountaine that Esay speaketh of most hyghly necessary to them that will lyue. Verye lyberall shal he finde me, y seeketh me in faith.

11 To him y is a thyrst or desirous of rightuousnesse will I geue to drinke of the plenteous welspryng of the wholsome waters of life. And that will I doe freely without pryce or payment eyther of dedes or merites, dead sulfrages or deseruinges.

Laye out your mony on more for the thing y feedeth not, spende no more trauayle about y thing that helpeth not.

Come vnto me all you that labour and are loaden and I shall refresh you.
So desirously lacke vnto me your God as ỹ hart lacketh to the brokes of water. For with me is the well of lyfe euerlasting. With my pleasaunt riuers shall I content your good appetytes.
The water of this fountayne is the verite & swætenesse of Christes spirit, refreshing the soule here with hope, & ther with the lyfe euerlasting. In this lyfe is felte but a tast of it, in ỹ world to come shall ỹ thirst be satisfied. Here is it but in heart springing vp toward lyfe, ther shall it be in full course and neuer fayle. Here are obtayned but small droppes of it, ther shall it be had in full plẽtuousnesse. The philosophers for their wisdõ, ỹ lawiers for their lerning, & ỹ phisicians for their cõning loketh for gret rewards. The biers & sellers in ỹ tẽpl, set their wares at a gret pryce, yet are they but stynking wasters, & not able to restrayne ỹ thyrst. But this is frée wỏout paimẽt through christ, & cõtaineth helth in haboũdaũce.
Not our good wórks (saith s. Angustin) but his own kregifts doth god croun in

This must be sought for. For onli shal he obtai it, ẏ thirsteth after it. Onli shal he haue ẏ asketh, & he fynde ẏ seeketh.

12 He ẏ hath done on a christian warriour, to fight against the diuel of these darknesses, and so manfully doth his part, that by faith he ouercõmeth him, & hath ẏ ful victory ouer him in Christ, he shal be sure to posses al these thigs, heauen, earth, ẏ new Hierusalem, the liuing waters, and to haue his ful desire in the ioyes to come. Wonderfull is this promis. No kinge nor Emperour, priest nor prelate, Turke nor Soudane, can graũt such wages. But who shall obtayne them? None other than fighteth lawfully, worke kinge, according to the rules and examples of fayth: Neyther he that masseth nor sensleth, processioneth nor holy watereth, nor yet he ẏ buildeth churches. For those workes the Scripture commaundeth not.

13 Besides this promised reward, (saith the lord here) I will be his god in deede, according to my former couenant, and he shalbe vnto me as my natural sonne. So louing wil I be to him

as

as the mother is to the babe borne of
hir body, whom she can neuer forget.
So mercifull as the naturall father, y
pitieth his owne children at the very
hart. Example by the vnworthy lost
chylde, whome I both louingly receyued & kyssedly enbraced in myne armes,
Yea, I both clothed him & fedde him w
the best, as a sonne ful deare vnto me.
And of this let him be sure which hath
me for his father, that I shal giue him
Christ to be his brother and with hym
all things necessary, constituting hym
my perpetual heire. This fatherly co-
nenaunt was plaine vnto my seruant
Dauid, for whom I set vp mercy for-
euer.

14 But farre otherwise wil I do by
the other sort, which neither wyl sæke
y liuing waters or haue desyre to the
scriptures, nor yet kepe y hold I haue
put them to, which is their Christian
profession, but cowardly leaue it vnto
the enimies, the serpent, the beast, and
the false prophet. As are these which
foloweth here in their course. First of
all the feareful cowardes or false har-
ted Christians.

whome the holy ghost calleth here a-
fore neyther whote nor cold. At a time
they beleeue, but whan any trouble co-
meth they go cleane frō it. These bout
the losse of their goods, the hinderaūce
of their names, and the harme of their
bodyes, and so are they not worthy of
Christ. Such were Ananyas & Saphi-
ra with many other more sence theyr
tyme. These trust not in the Lord as
doth Sion, which neuer remoueth.

15 Next are the vnfaithfull hipocrits
which neither beleue the promises nor
yet feare the threatnings of the Lord.
These make gods commaundements
of no value for their owne traditions.
With beggery ceremonies clogge they
the people, & as the blynde they leade
the blynde into the ditch. Neyther wil
these enter into ỳ kingdom of god, nor
yet suffer other to enter. Such were ỳ
pharisies & saduces with our monkes,
chāons, and fryers, succēding in their
wicked examples.

16 After them foloweth ỳ curssed ob-
stinates or abhominable blasphemers,
which knowinge the verite, doth not
onely abhorre it, but also with mosse

spightfull

spightfull cruelnesse persecuteth it. These are the swine y treadeth perles in the myre, and the dogges that turn agayne to deuowre. Impossible to be renewed to repentaunce, thus casting at their tayles the graces of the spirit so freely offered them. Such were Annas & Caiphas with our execrated bishoppes, suffragães, chaunons, parsons, vicars, with all the priestes of ỹ same wicked zeale.

17 The vnpytefull murtherers, are also the same bloudethirsty prelates, those Caines, & these boysterous Neronothes that neuer will bee satisfyed wyth the slaughter of innocentes. No cruell Antichrist after Iohn Wikyfues tyme dyd so spyghtfully persecute the veryte of Christe in Englande, as dyd Philyp Repyngedone, made than of a false brother or periuired christian, byshoppe of Lincolne.

The graunde captaine of thys madde musker is the proude byshop of Rome the prepostrous vycar of ỹ Lambe, & the vnworthy successour of Peter in that he hath not yet put vp his swoord. Of the same sorte also are all those

cruell Princes and vnmercyfull Magistrates, that applyeth their auctorities, powers, and offyces vnto ỹ same meschefe. Such deceytfull rauenours and abhominable bloude shedders the mercifull Lorde abhorreth euermore. Of this number was Pharao ỹ herod, with innumerable tiranntes since, which to reherse in order were to long as The filthi whoremõgers are those holy spirituall Ammorites which hath consecrate themselues vnto Moloch in the fyre of fleshly concupiscence. For euer haue they forsworne godly marryage, to make daily sacrifyce to the diuell in buggary and other carnall beastlynesse. The most highly estemed vertue of that generation, is to haue no wyues. Neuer cõmaunded I such filthy vowes (sayth the Lorde) neither came it euer in my thought, to make Juda sinne with such abhominacion. For ỹ ofte breaking of their othe, profession, & vowe it is no matter, so long as they make ỹ rekening amonge thẽ selues. Innumerable is the swarme of these lecherous locustes of Egipte, euery where are their fruites seene all

the

in any other than in God, which will
haue his glory giuen to none other.
Not that which thou doest (sayth he) that
seemeth good in thy sight, but that I com-
maunde thee that doe onely, neither
making it more nor yet lesse. Of this
sort are they that obserue dayes, mo-
neths, tymes and yeares in bondage.
So are all they which prayeth to the
saintes departed, offereth to Images,
kisseth reliques, beareth maste with-
out vnderstanding, worshippeth the
sacrament (as they call it) in their pro-
cessions and procéssiõs, with such other
abhominable superstitions.
And finally the vnshamefast lyers
are they, which minister errours in hi-
pocrisie, forbydding both mariage and
meates, and telling that Christ is here
and there, so plentifull things the Christen
relygion. They are also blasphe-
mers which falsely & scripturis deryse
and slaunderously report & reporte slaun-
rers therof. These are the rebellious
chyldren of the diuel. Such a one was
Tertullus the oratour that accused
Paule of sedicyon, and so were the Pha-
rysees and priestes, which cryed out hei-

diours

diours after Christes resurrection, to saye that his desciples had stolen hym awaye by night.

22 All these with such other execrable sectes (sayth the Lord vnto John) shall haue their iust porcion in the foule stinking lake, ỹ horribly someth vpward with fylthy fyre and brymstone. With the diuell and his angels shall they dwell for euer.

23 Thus shal ỹ wicked (saith David) for neglectinge their Lord God be turned into hell, with perpetuall confusion. The fiery floods that shall go before the Iudge, shall swallow them vp cleane.

24 And this is wythout fayle the second death, or damnacion both of soule and body. The perpetuall shame and reproffe, as Daniel calleth it, that shall neuer be recouered. Not only the abhominable homicides, Idolatours, and whoremongers shall haue this stinking reward, but also the fayntharted hipocrits, the vnfaythfull sorcerers, and the execrable lyers wyth all their affinitie.

THE TEXT.

And

1. And there came vnto mee, 2. one of the seuen Angells. 3. Which hath the seuen vyalles full of the seuen last plagues. 4. And talked with me, saying.

5. Come hither, I will shew thee the bryde, the Lambes wyfe. 6. And he caryed me away in the spirit to a great & an high mountayne,

7. And he shewed me the great citie. 8. holy Hierusalem. 9. descending out of heauen fro GOD. 10. hauing the brightnesse of GOD. 11. And the lightinge was lyke vnto a stone most precious, euen a Iaspar stone, cleare as crystall. 12. and had vvalles great & high, and had xii. gates. 13. and at the gates xii. Angells. 14. and names vvritten. 17. vvhich are the xii. trybes of Israell. 18. On the East part three gates. On the North syde three gates. 19. And towards the South three gates. And on the West syde three gates. 20. And the vvalle of the citie had. xii. foundacions. 21. and in them the names of the Lambes. xii. Apostles.

The Commentarye.

1 And as I was yet stil ioyoully mar-
ueiling (saith saint John) at this most
friendlye communicatiō & wonderfull
mistery of the Lorde.

2 There resorted vnto me very lo-
uingly, one of the seauen angels men-
tioned heere afore, which angels hath
committed vnto them at the Lordes
pleasure the seuen vials of his wrath
contayning the seauen plagues of the
world.

3 None other are these Angels, but
the decreed purposes of God, vttering
his iudgements against cursed Baby-
lon at their times appointed, as we
haue sufficiently declared in the xv. &
xvi. chapters, afore. One of the sent ỹ
lord vnto John, to describe vnto him at
large ỹ glory of ỹ new Hierusalē, lyke
as he did afore the confusion of Babi-
lon. For onely was this in spirite as
here after foloweth.

4 This angell (saith he) familiarlye
communed with me. This inspired
purpose of God moued my harte, my
minde, my witte, reason, vnderstan-
ding, and remembraunce, with the o-

ther powers of soule to make mee
parttie of this secret history, necessary
to be knowne of the faithfull.

5 Come hither (faithfull spiritually vn-
to me) leauinge at this time behinde
thee all suche consyderations as thou
hast of nature. Certenly will I manifest
vnto thee, to the singuler comfort of
many other, what the beautifull Bryde
is, which is the vndefiled spouse of the
Lambe Jesus Christ. Thou shalt wel
perceiue hir by the gifte of faith, to be
far different from the Rose coloured
whore ỹ thou sawest afore. Thou shalt
know here, hir estate, beuty, behauer,
and aparell. For that maketh God o-
pen to his louers which he hideth vn-
to other in parables.

6 Than toke he me vp in the spirite
(saith John) and so carried me cleane
away into a mighty great and exce-
ding high mountaine. The contempla-
tion of this heauenly mistery, so occu-
pyed my minde, that clearely was I
taken from the remembraunce of all
worldly fantasies, & thought my selfe
rapt vp with Paule vnto the thirde
heauen. Sittinge solytarye alone (as

bis Hieremie) I was lift vp aboue my selfe. With Enoch & Helias I thought my selfe taken from the worlde, so great was the mistery.

7 Anone this spirituall messenger shewed me a great godly Citie I was in remembraunce of the true congregation of God compact together in the vnitie of one perfecte Christian faith. And this was not the olde Hierusalem, builded longe ago of Melchisadech as testifieth Iosephus. For that was full of sinne, ignoraunce, and blindnesse. She slewe the Prophets, and stoned them vnto death that were sent vnto hir. She disdayned also to receiue hir owne Lorde, whā he came to hir of good loue.

8 But this is al of an other sort, perfit, godly, & faithfull. Yea, this is aboue all estimatiō holy. Not for ỹ oute warde sacrifices, which were but shadowes of things to come, but for ỹ eternal redemtiō ỹ came, through him which offered him selfe vnto God ỹ father without spot.

9 Not made by mans handes was this holy Hierusalē, nor yet after this maner building. For it issued out of heaue

and so came downe from God the Father of light, of whom only is all that is good and perfect. Great is this citie, not onely in that it is the possession of the great kinge of all, but also in that it is highest in dignitie before him, & spred the world ouer.

10 Glorious is it also, blessed, spirituall, and heauenly, hauing the inestimable brightnesse or wisdome of the omnipotent God, hir light is ỹ lambe Jesus Christe, and his worde the lanterne to hir very foteskeps. Indued is she here with ỹ graces of ỹ spirit, and after this shall possesse these benifites of immortalitie. Lyke shall she be to hir spouse to his latter appearaunce, and shall see God as he is in dede, when she is like fashioned to his glorious similitude.

11 And this hir shining light or wisdome in the spirit (saieth the Angell) was like vn o a stone, most orient and precious. For more precious is the verytie than Golde in hys most pureneſſe.

12 And of all thinges in the worlde most rightly might it seme to be com-

pared

pared to a fine Jasper, resemblinge a pure Cristall in clearenesse. For not onely is it here in faith cleare as the cristall, high, incomperable, and inestimable. But also in the regeneration it will be to the eyes of the glorified saincts as the græne Jaspar, most amiable, fresh, and desirous. The doctrine of the Lorde is here all pure, expelling the darkenesse of errours and lies. He that followeth me (saieth Christe) wandereth not in the darke, but shall haue the light of lyfe. And there shall neither their eies be sore, nor yet their sight cleared by any impediment, but they shall be made able to behold him face to face, being of most inestimable brightnesse.

13 The wals of this citie betokning the manifolde strengthes of God, were inestimable great and high, meruilous and glorious. Great is the Lorde (saieth Dauid) and mighty is his power. He compasseth his people round about from this time forth and for euer. A wall of fire is he vnto Hierusalem, & a defence of steele vnto Iuda. Their keeper, protector, sauiour and defender

is he, most stedfast, perfect, constaunt, and sure. Strong is the Citie of Sion, for he sauers both hir wall and bulwark.

14 Twelue gates hath this Citie to open and to speare. Yet is ther but one opening vnto them, which is Christe. Diuers are they called, for the diuersitie of nations, peoples, languages, & kindredes. From all quarters of the world rounde about commeth people to Christes congregation, yet enter they not but through him (no man saieth he) commeth vnto the father but by me. I am the dore into ỹ sheepfolde. He ỹ entreth in by me shall be saued.

15 Twelue angels are set at ỹ gates of this citie (which are both ỹ Angels in deed) & the godly preachers signified by them. The angels of ỹ Lorde (saith Dauid) pitched their tents rounde about those ỹ feareth him, to preserue them. Watchmē hath he set (saith Esay) vpō the walles of Hierusalē to preach his glorious name. Soo it is now become inexpugnable. The diuel wt his whole army cānot preuaile against it. None is he able to pluck out of his hande.

16 Names were gloryously written ouer the gates of this citie. And none other were they but the names of the xii. tribes of the children of Israell. As are Juda, Ruben, Gad, Aser, Neptalim, Manasse, Simeon, Leuy, Isachar, Zabulon, Joseph and Beniamin. For this consideration were their names there in sight, and none other.

17 Onely was the heritage promysed vnto Abrahams seede. Onely commeth saluation from among ỹ Jewes. Christ was the onely seede of Abrahã, and we are nowe become the children of promise in him. In the scripture are their names registred. And not ỹ names of them alone, but of so many els as haue brought vnto vs the true worship of God. As were Moyses, Samuel, David, & Helias, Esay, Hieremy Ezechiel, and Daniel, wt ỹ xii. inferior prophets. John Baptist, Joseph, Simeon, & such other. For ỹ number of xii. is a vniuersall number comprehending all.

18 Vpon the East part of this beautyfull citie were three gates. So were thre gates also vpon the North side

19 Towardes the South were three gates. And on the West side iii gates, to performe vp the number of twelue. Such a Citie is the true Churche of Christ, as is spred the worlde ouer. What so euer they be that wyll approche vnto this Citie, which way so euer they come, necessary is it for the, to enter into it through an only faith in the father, in the sonne, and in the holy ghost. Behouing is it (saith Paul) for him that wil resort vnto god faithfully to beléeue. Through faith haue we entraunce into his fauour. Baptise them that beléeue (saith Christ) in the name of the father and the sonne, and the holy ghoste. Exceédinge great is the multitude of these iuste beléeuers which hath come from these iiii. quarters of the worlde, and hath entred into this citie through this faith. Very many shal come (saith the Lord) from the Easte and the Weste, (which includeth ý other two partes) and shall reste with Abraham, Isaac, and Jacob in the kingdome of God. From the East come the Jewes inhabiting the mid parte of the worlde.

From

From the iii. out quarters els, as are Asia, Aphrica, and Europa, came the Gentiles, and after this sort through the faith in the trinitie, became one citie of ꝑ Lord hauing .xii. fayre gates. Prefygured was this in the passage of the children of Israell out of Egipt. In the wilderneſſe of Sinay at the Lordes commaundement, were the tribes of Juda, Isachar, Zabulon, with their hoſtes of a C. lxxx. and syxe thousand and foure hundred, vpon the East side. Ruben, Simeon, and Gad with their armies of a C. li. thousand foure hundreth and syxtye, vppon the South side, Ephraim, Manaſſe, and Beniamin vpon the Weſt part, with their C. and eight thousande and one hundreth. Dan, Asser, and Neptalim vpon the north with their C. and lvii. thousand and six hundred also. Where as the tribe of Leuy was onely appointed to minister in the tabernacle of witneſſe in the midst of the hoſtes, and therfore was not at that time numbered among the children of Israell.

20 Finally (sayth the Angel) the wal of this beautyfull Citie (whiche is the

power of God vnto saluation for them that beleueth) hath xii. strong foundations surely couched vpon the vnmouable and hard rock Christe. For vpon hym was the Christian Churche firste grounded. Adam, Noe, Abraham, Moyses, Dauid, Helias, and John Baptist, with all the other fathers & prophetes builded vppon him, though they were long before hym. For all they trusted surely in the promises that God had made them in hym. All they being vnder the cloude dyd eate of one spirytuall meate, and dronk of one spirituall rock folowing them in the flesh which was Jesus Christ. No man can lay any other foundation than is layde alredy, which is Christ Jesus.

21 Upon this one foundation perpetually strong and durable, were layde these twelue foundations agreeing to the same. And in them were ỹ names of the Lambs. xii. Apostles or faithfull messengers. As Peter, John, James, Andrew, Philip, Bartilmew, Thomas, Mathewe, James the lesse, Symmon, Thadeus, and Mathyas. These are figured in the xii. stones ỹ

Josue

Iosua raised vp in Galgala for a remembraunce of the dry passage of the children of Israell through Iordane. So are they signified also by the riuer stones wherwith Helias in the mount of Carmelus made an aulter in the Lords name. The sure ground of these foundations was, that Christ is the sone of the liuing God. Vpon this builded all they both in their preachyngs and writyngs. All one with this was the faith of the Prophets, which beleeued that he was the Lambe that should take away the sinnes of the worlde. For they inquired the way of saluation, they serched for the sauinge health. Wherin they proue themselues the liuing stones of this spirituall building. Thus vnto one sure grounde of faith extended the beliefe both of the Apostles and Prophetes. Now are ye citizens with the sainctes (saith Paule to the Ephesians) builded vpō the sure foundation of ỹ Apostles & prophetes, Iesus Christ being ỹ fast corner stone. For this cause are ỹ apostles put here before ỹ prophets, ỹ we redig their prophecies should vnderstand the after ỹ apostle doctrin, & so deduce thē both vnto christ

And for this consideration are they here called the Lambes Apostles, that they haue in all their instructions and writings vttered nothinge but that they haue receiued of his wonderfull, rich, and plentuous habundance. Besids all this, not only are these twelue here named, to be taken for the xii. foundations and none other. For than should Paule be excluded, which laboured more then all the rest. So shuld Barnabas, Silas, Lucas, Agabus, Judas the rightuous, John that was called Marcus, with many other. But so many godly ministers are of ỳ sorte besids them, as hath bene of the same faith, spirit, and doctrine. For ye must consider that twelue is here a vniuersall number as in other places, and betokneth all the whole felowshipp, they be holden for the principals for that they were present with Christe.

The Text.

1 And he that talked vvith me 2. Had a golden rede. 3. To measure the Citie vvith all 4. And the gates there of. 5. And the vvall therof. 6. And the citie vvas built foure square 7. And the length vvas as large as the bredthe of it 8. And he measured the Citie vvith the reede xii. thousād furlongs 9. And the length

and

and the bredth 10. And the height of it were equall 11. And he measured the wall therof, an hundred and xliiii. cubits. 12. After the measure of man, which the Angell had.

The Commentary.

1 And the Angell (saieth sainct Iohn) of set purpose of the Lord which commoned thus with me in secrete mistery, had a measure al of Golde in his hand, in similitude of a Reede, not all unlyke unto them that talked with Ezechiel and Zacharie, in mistery also.

2 And with this golden Reede, which is the pure word of God, dyd he take measure bothe of the Citie it selfe, and of the twelue gates thereof, and also of the great mightye wall of the same.

3 The determinate purpose of the euerlastinge builder, measureth all thinges concerning his church, according to his undefiled scriptures, which are the right rule of faith and the rod of right order in his kingdome.

What so euer they be (saieth both

Paule

Paule and Dauid) that liue according to this rule, mercy, and peace be vnto them, as vpon the Israell of God. Not onely is this measuring Rod precious in it selfe, but also as golde in the furnace it is dayly tried a fresh, through many troubelous aduersaries of them that hath vnfainedly set hands vpon it. Diuersly measureth this Rode of the spirit in ỹ citie, in the gates, & in the wal. For diuers are the gifts of ỹ holy ghost in one congregation of the Lord, vnto euery one is giuen a grace according to the mesure of faith. Some hath he constitute apostles, some prophets, some euangelists, some pastours & teachers to the necessarye edification of Christes misticall body. For here by the citie is ment the whole congregation of Gods elects, perfectly ioyned together in one true beléeue.

4 By the gates, the godly preachers and counselers, by whom Christ openeth vnto his kingdom.

5 By the wall, the mighty power which he hathe committed to the Angels or spirites of heauen to kepe the, to the godly princes and magistrates

here

here to defend them, and to other true ministers to hold them still in righteousnesse. All these must be measured. They must be brought to the touchstone. The scriptures must trye of what spirit they are. If they agree not to this measure, they pertaine not to the citie of god. But they are that salt unsauery that is no better worth thã to be throwne forth of men and those unprofitable seruauntes whõme the Lord shal cast into exteriour darknes.

6 And as concerninge the fashion of this citie, builded all foure square, all foure sides therof being of like length and bredth.

7 No lenger nor broder was it vpõ the east side than vpon the north syde, nor vpon the south part than towards the west. But equall it was euery way towards al quarters of the world And as it was in length & bredth, so was it in height. Which signifieth not only ỹ perpetual stabilitie or sureneſſe of ỹ trus christiã faith, the Lord euermore preseruing it, but also ỹ faithful beleuers of on quarter of ỹ world, are so hyly accepted vnto hi, as of another

So

So largely doth he rewarde them of the Eaſt that truly beléeueth in Chriſt, as of any other quarters els, and ſo highly doth he eſtéeme them. So deere vnto him are thoſe good Chriſtians that dwell amonge the Sarizens, Turkes, and Iewes, as are they which dwell in the middeſt of Chriſtendome. So precious that lie ſick in the ſpittle houſe, as they which pray in the temple. Noe founde grace in the ſight of God, whan all the worlde els were wicked. Loth was iudged righteous in the midſt of the filthy Sodomits. And ſo are manye yet to this day, among the Idolatrous and ſuperſticyous papiſtes. Still are there Lambes among wolues, cleane wheat amonge tares, and good fiſhes among euill. Job was a companion with the Dragons, Eſtryches. Eſaye dwelt among il tonged people, Ezechiell in the middeſt of a froward houſholde. Saynct Paule commended the Philipyans, in ỹ they ſhone among the peruerſe generation, as lights in the firmament. Neuer is God any parciall accepter of perſons, but amonge all peoples, he that in his

feare

feare worketh righteousnesse, is accepted vnto hym, whatsoeuer he bée. Thus are they in length, bredth, and heygth, spirituall, godly and heauenly through hys worde.

8 Moreouer this Angell measured ỹ cytie wyth the golden rede, and it was in compasse. xii. thousande furlonges. Which signifieth Christes kingdome to be so large euery way, that it reacheth the whole earth ouer by his word and promis. The sonde of the Apostels preachyng hath gone out into all landes, and theyr doctryne into the endes of the world. For. xii. euermore in the scriptures is an whole perfect number, and a thousand a vniuersall summe, as we haue here noted afore. No mã ought in thys heauenly works superstitiously to obserue the numbers but rather to seeke dilygently to vnderstande the Godly misteries that they comprehend.

9 The greatnesse of a cytie is to bée considered to the multitude of ỹ dwellers therein. Than who can thynke Christes congregation small, measuringe it by the scriptures from the

first begynning of the worlde to ỹ latter ending. A furlonge is the eyghte parte of a myle and contayneth a hundreth and twenty fiue paces, whych is in lēgth, vi. hundreth & xxv. foote & here it betokeneth the cōtinuall course of labour and paynefull sufferaunce in the kyngdome of Christ after saynt Paul. They that ronne for the wager in this course, laboureth not for a thynge vncertaine. But for an incorruptible crowne, they holde their bodyes in subiection to the spirite.

Such are the inhabitours of this citie, whose number is greate, whole, and perfect, vniuersally taken. O Israell (sayth Baruch) howe greate is the house of God? and how large is the compasse of hys possession? Exceding great is it & hath none end, highout of measure & can not be ouer reached. 10 The heyght of thys Cytie from the foundatyon, was all one in measure wyth the length and breadth. For euerye way was it equall and square in compasse.

Rounde about was it stronge, mighty, and sure, the gates of hell in no

wise

wyse able to preuayle agaynst it. Vpon euery parte faythfull, perfect and godly, seekynge those thinges onelye whych are aboue where Christ is sittyng at the rygyt hande of God. Yea, all spirituall, hygh, and heauenly are they, hauynge their daily conuersacion not here but in heauen, frō whēce they wayte for their sauiour Jesus Christ. So hygh also is the spirit that gouerneth thys congregation in rewardynge as it is eyther large in geuinge, or longe in continuall worckinge. Neuer had John seene the heyghte, bredth and length of thys wonderfull cytie for our vniuersall comfort, had he not ben rayſed vp by the secret purpose of God into the mountayne of thys spirite, inestimable hyght and great.

After thys measured the Angell the wall of the cytie, and it came fully to an hundred and .xliiii. cubites, whych is .xii. tymes .xii. in number, as we had afore here in the vii. and xiiii. Chapiters. And it cōprehendeth ỹ whole number of ỹ elect multitude, only for ỹ vniuersall perfectnesse thereof.

A cubytte after the common sorte is in length but a foote & an half, but after the course of Geometry it is six times so much, which commeth to .ix. foote iustly. Wolve an hundreth and .xliii. cubites wanteth after the first rekening. CC. and .ix foote of a furlonge. And after the rules of Geometrye, it passeth not .xlvi. foote more than ii. furlonges, which stretcheth nothing towardes .xii. thousande furlonges. Therefore we may not here reken ỹ cubytes wyth the furlonges after a worldly sorte, but we must spiritually measure them accordinge to the scriptures. So that they maye agree togither after the meaning of ỹ mystery, the course with the gifte, and the worckinge wyth the power. The cubyte of a man is the fore parte of hys arme wyth the hande, and it betokeneth here in mistery Jesus christ, whych is the strong arme of ỹ father. To whome is the arme of the Lord knowen (sayth Esaye and John) or who perceyueth the power of hys worde? Such might (saieth Mary) sheweth he in hys arme, as will scat-

ter

ter abrod his obstinate, enimies. That hande is he, wher with god created al things, in the beginning. In this arme hath he redemed hys people, the posteritie of Jacob and Joseph. With thys hande preserueth he them in the life that can not fayle, whome the enymies hath marked out vnto cruell death. Through the myghty power of this arme shall most terrible feare and dred lighte vpon the wycked at the latter daye. After thys cubyte must they be measured, whych are of this spiritual building, specially they ý are the wall therof, as the Godly preachers, princes, maiestrates, and other lawefull ministers. Agreeable to his doctrine ought theyr conuersatyon to be in all poyntes. As hys true minysters should they shewe them selues in meekenesse, konwledge, longe sufferaunce, in loue vnfayned, in the worde of truth, in ý power of GOD, by the armoure of rightuousnesse, and so forth. Necessary is it for thē to walke on Jesus Christ, & to walke worthely in theyr vocaciō, obseruing ý vnytie of ý spirite in ý yoke of peace. As the chosē

holy, and welbeloued, of God to take vpon them a tender pytie, kyndnesse, lowlynesse, softnesse, swifte forgiuing, wyth other fruites of the spirite, acknowledging alwaye Christs for theyr onely wysdom, rightuousnesse, and redemption, for theyr kæper, sauer, and stronge bulwarke of defence. Thus in this spirituall rekeninge is it to be considered, ỹ by the furlonges is the cytie measured, and by the cubytes the wall, the furlonges comprehendyng them that haue runne in the true course of a christiã lyfe, and the cubites them that haue iustly ministred the power of Christes worde and doctrine. Some writers haue taken the one sort here for martiers, for valiauntlye performinge their moste sharp course, and the other for them that haue peaceably rested in Christ. But I am contented here wyth my coniecture, consideringe there haue bene martiers in both the afore named degrees. And as for the vnequalnesse of length in ỹ furlonges & cubits, it onely respecteth ỹ persons, or peoples among whom the people, taught, haue

exceded

ceded the teachers in number, ỹ cō-munalty, ỹ gouernours, and the flocke, the shepardes, or els the gentyls, the Jewes. Yet are they both twelue, both great, whole, perfect, & vniuersal numbers, one Hierusalem, or one perfect kingdōe of Christ. Thus doth also the xii. twelues corresponde to ỹ xii. thousandes, as ỹ Jewes to ỹ gētyles in one faith (though their limites were much larger, extēding to ỹ endes of ỹ worlde) and are made one shepefolde or flocke, Christ being one shepeherde of saluatiō to thē both.

12 Consequently the golden measure which ỹ Angell had, was much after ỹ measure ỹ man customably vseth. And this signifieth ỹ the word of god which measureth all thinges perteyninge to hys churche, is geuen vnto vs vnder such worldly similitudes & libilihodes, as we are beste acquainted with, for our weaknesse sake. Not onely in thys reuelation, but also in all other bookes of ỹ scriptures doth ỹ holy ghost at his appoyntment, alure vs to hys king dōe by the example and parables of such thinges as we haue in dayly custome.

As of mountaynes, gardens, welsprynges, vyneyardes, frygge trées, tabernacles, temples, buyldynges, maryages, stewards, vyrgyns, merchãdise, tyllynge, haruest, talentes, pearles, nettes, suppers, shæpe, lambes, lyghte, wheate, salts, gotes, doues, serpentes, menne, keyes, lanternes, swerdes, roddes, traualinge women, mustarde sæde, beastes, and here of furlonges and cubytes, wyth such other lyke, and all to make vs to perceyue them. Nowe sée we onely by such darke symylitudes. But in the regeneratyon, whan all thynges is cleare, shall we haue næde of no such nyght shaddowes, wythout vayle or couerynge shall we then sée, and bé-holde our Lorde God as he is in dede. Than shall we perfectly know lyke as we are nowe knowen of hym. Thã shal our measure be in al points, as is the Angels measure. Equal shall we be vnto them in full perfectyon, vnderstanding, and knowledge. For as the Angels of heauen shall wée than be, impassible, immortall, and glorious, & of equall number with thẽ.

The

The Text.

1 And the buyldynge of the wall of it, was of Iasper, 2. and the cytie vvas of pure golde, 3. lyke vnto clere glasse, 4. And the foundacions of the vvalles and of the citie 5. were garnyshed wyth all maner of precious stones.
6 The first foundatyon vvas a Iasper, 7. the seconde a Saphyre, 8. the thyrde a Calcedonye, 9. the fourth a Smaragde, 10. the fifte a Sardonix, 11. the sixte a Sardeos 12. the seuenth a Chrysolyte, 13. the eyghte a Gerall, 14. the nynth a Topas, 15. the tenth a Chrisopraſos, 16. the eleuenth a Iacynte, 17. the tvvelfte an Amatist.

The Commentarye.

1 The whole buyldyng, of the wall of thys citye was of Iaspar stone. Whych betokneth that in Christe it shalbe most precyous, pleasaunt, delectable, and sure. For euer shall they be newe and grene, fresh, and lyuely, durable, and beutyfull, that perfectly beleue in hym, and shall become sure stayes or pyllers in hys holy temple. He that truely obserueth my worde (sayth Christe) shall neuer taste of death. Upon a lyuynge foundacyon

shall they be couched, and so growe by into an holy temple in the Lord, and so together into the habytacle of God in the holy Ghost.

2 And thys kayser cytie it selfe was of most pure golde, so fine, beutifull and clere as most pure glas possible. Without spot or deformite is ỹ true church of god, hauing neither blemish nor yet wrincle, and tryed it is throughly as gold in the fornace. The clere lyght of thys cytie is Christ, which neuer dyd sinne in worde nor in dede. More precious haue his death & bloudshedinge made it than is the most pure fine gold that euer was yet sene.

3 A glorious congregatiõ haue he prouyded it to be, and that will appere in ỹ day of his visitatiõ. So far shall this excell the Hierusalem that Salomon builded, as heauẽ exceleth ỹ earth. For ỹ was but golde within, thys is all golde throughly, both within & wõ out. That was buylded by the handes of men, thys is of a much hygher workemanshyppe.

An vndefiled heritage is this, & shalbe chaunged frõ clerenesse to clerenesse,

into

into the glorie of the Lord.
4 The strong foundations of ẏ wall of this worthy citie (which is ẏ firme faith of ẏ Patriarkes & Prophetes, the Appostles and other true teachers, surelye grounded vpon Christ) were beutifully adorned with all maner of precious stones, or giftes of the holy Ghost.
5 Diuerse were ẏ graces which they had receiued, and the fruites out springing from thē were also diuers & glorious. As loue, ioy, peace, patiēce, long suffering, gentelnesse, gōdnesse, faithfulnesse, mekenesse, tēperaunce, and such other.
Nothinge sayre appeared these stones vnto this worlde, whan they were hewen, squared, and made fyt foundatiōs, by the manyfolde persecutions of tyrauntes, no more than was the greate costly stone in the bottom of Syon, vpon whome they were builded, whyche sæmed so deformed as a hyppet.
Neuertheles, yet was their death precious in ẏ lords syght. These are they (shall theyr aduersaryes say at ẏ day)

whom we sometyme thought fooles & had in much derision. But now they are counted among the children of god, and haue their portiõ among ỹ saincts. Here might much be spoken of fayth, which diuersly wrought in Abel, Seth, and Enoch for the fyrst age. In Noe, Abraham, Moyses, Dauid, Helias, and other in their ages. In Peter, John, & James, with all the other Apostles & syncere preachers since Christes time. But let that suffise in this behalf, that S. Paul hath written in the .xi. Chap. to the Hebrues, which is also here after comprehended vnder the mystery of the .xii. precious stones whereof the foundacions are.

6 In that the first foundacion is said here to be of a Jaspar or Dyamond, (Whose colour is grene) is signified that the faythe of the fyrste fathers is not yet withered awaye. Styll vnto this present daye is the example of Enos ornyent, fresh, & lyuely, which firste called vpon the name of God, and of many such other more.

Still perseuer they grene in the liuely Scriptures and fadeth not.

I haue earnestly prayed for thée Peter (saith Christ) that thy fayth should not fayle.

7 The seconde foundacion was of a Saphire, whose colour is as the Aire clere, but not very precious in sight. This betokeneth those simple soules, which though they were as Job and Joseph the carpentour, not precious to the worlde, yet had they their dayly conuersations in heauen.

8 The third was of a Calcedony, which is yet more course to loke vpon than the Saphyre, but in nature precious, mighty, and strong. Of this nature were Helias and John Baptiste, whose conuersacion was in the wyldernesse, rough, harde, and vnpleasaunt. Yet apeared they precious at theyr tymes appointed, mightely rebuking sinne, drawinge vnto them the chaffe as the propertie is of the Calcedony (which are the commun people) but vtterly throwing forth againe or condemning the Idolatours and hipocrites.

The word of Helias brent lyke a cresset, and John was a shining lanterne

before

before the Lorde.

9 The fourth was of a Smaragde or an Emerald, which is not onely grene of his owne nature, but he maketh all the ayre about him to seme grene also.

Of thys condicion was Hieremy and Paule, whych hauing the doctrine of lyfe, spared not to minister it vnto other for their eternall refreshing.

These with suche other throwen into the foundation of the church, were very comfortable vnto other.

With the holy (saith David) thou shalt be holy. and with the pure innocent thou shalt be both innocent and pure.

10 The fyfte was of a Sardonix, which is compounded of a Sardeos & an Onice, and is beneth blacke, in the middest white, and aboue reade.

Such were those méeke spirited that confesseth themselues sinners wyth David and Magdalene, being throughfayth both pure and orient afore god.

Though I be blacke (sayth ỹ true congregatiō) yet am I fair & wel fauoured

We

We faint not (sayth Paule) for though our outwarde man be corrupte yet is he that is inwarde daily renewed.

11 The fyrst is a Sardeos, which in simultitude is very lyke vnto redde earth. And such are they, as notwithstanding the great benefites of God, thinking themselues the vnworthye children of Adam, whose interpretaciõ after Philo, is red earth in dæde. Mary Christes mother was of thys sort, confessing hir selfe after most high benefightes, to be but an hand maide, and hir spirite onely to reioyce in god hir sauiour. So was Abraham calling himselfe but dust and ashes before the Lorde.

12 The seuẽth foundatiõ is of a Crisolite or Turcas, which shineth as gold, and sæmeth as it should sende forth sparkes. Under thys are they comprehended, whych hauynge the wisdom of the spirite, inflameth other wyth it, prouokinge them thereby to the loue of god & their neyghbour. Thus did Moyses and Esay, Barnabas and Paule, in whome the glorye of the Lorde apeared plentiously.

13 The

13 The eight was of a Berall, which is of a pale grene coloure, betokening those faithfull persones whych of christiã compassion hath dolorously lamented the fall of theyr brethren. Of this godly natur was Steuen which prayed for them that stoned him to death. So was afore hys tyme Samuell whych mourned for Saul, whan hée sáw hym cast out of the Lordes fauour.

14 The nynth was of a Topaze whych hath in hym the colours of all other stones. And thys signifyeth thē, whych are with all vertues adourned. Lyke as was Daniell the man of desires, and Iohn the Euangelist which wrote thys present prophecy, whom Christ much loued. The clere workes of these and such other wolde hée to shyne vnto men, that by them the father might be glorifyed.

15 The tenth was of a Chrisoprasos, whose condicion is to shyne lyke gold, and yet he is grēne in sight. Suche are they whych hauing godly wysdōe, vttereth it accordinge to the tallent geuen them of the Lorde, thereby renewing the dull spirites of other vnto

heauenly

heauenly things. Among this sort may Ezechiell be numbred, which saw many wonderful visions, & so may Symeō and Anna in the Gospell.

16 The eleuēth was of a Jacinct, which is in coloure lyke vnto water, spred ouer with bright sonne beames. And this betokeneth those that are baren from the science and learninge of this worlde, and yet haue knowledge from aboue. Very Idiots appeare they in y sight of men, and yet are they taughte of God, to disclose most wonderfull secrets. Of this sort were Oseas, Joel, and Amos, which was but a poore shepard, with yother inferiour prophets. And so were Andrew, Philip, & Thomas with the other Apostles and Disciples.

17 The twelft was an Amatist, purple, violet, & rose coloured. And this betokeneth them that are feruent, meeke, and constaunt in the Lords truth, and that bene alwaies ready to shed their bloud for it. Such were the vii. brethren in y Machabees w their most faithfull mother. So was also James the more, and Antipas the faithfull

witnesse, with other disciples & martirs. None can shewe a more token of loue than he which giueth vp his lyfe for his friends. This sort dyd Christe proclaime altogether blessed, & sayde y y kingdom of heauen was their own. Thus signifieth these xii. foundatiõs, y the godly ministers of Christes congregation, haue builded vpon him according to y diuers graces which god hath geuen thẽ, some gold, some siluer, some precious stones. But they y haue brought vnto this building, tũber, hay or stubble which are customes, traditions, & dum ceremonies, or els worldly honors, riches, & voluptuous plesures, are not in this heauenly number admitted. Figured are these foundatiõs in y precious stones which were in the brest flap of Aron y hye preist, & in the preious decking of y king of Tirus, necessary shal it be for him y will more largely know y natural properties of thẽ, to resort vnto Plinius in y xxxvii. Booke of his naturall history, or vnto Bartilmew, de proprietatibus rerũ, & for y vnderstanding of milteries, vnto S. Hierom vpon y liiii. chap. of Esay.

ȳ vnto Beda, Haymo, Collaly, Bacõthorpe, Elyne, Tilney, & such other as hath written great workes vpon ȳ apocalips. Ynough is it for vs to shew you after ȳ minde of S. Augustin these stones to signifie ȳ diuers graces of ȳ holy ghost. For all these thinges doth one spirit of ȳ Lord worke, deuiding seuerall gifts vnto euery mã at his pleasure which ar not wout their preciousnes, beuty, & excellẽt glory, as will appere in ȳ glorius day of ȳ childrẽ of god

The Text.

ȳ And the twelue gates were xii. pearles. 2. And euery gate was of one pearle. 3. And the street of the citie was pure golde. 4. As a thorough shining glasse. 5. And I sawe no temple therein, 6, For the Lorde God almightie and the Lamb is the temple of it. 7. And the citie hath no neede of the sunne, neither of the moone to lighten it. 8. For the brightnesse of God doth lighten it. 9, And the Lamb is the light of it. 10. And the people which are saued shall walk in the light of it. 11. And the kings of the earth shall bring their glory vnto it. 12. And the gates of it shall not be shut by day. 13, For there shall be no night there. 14. And ther shal enter into it none vnclean thing. 15. Neither whatsoeuer worketh abhominatiõ, or maketh lies, 16 but thei which are written in the Lambes Booke of life.

The Commentary.

1 Consequently (saith the Angel vnto Iohn) the xii. gates or openinges into this citie, were twelue fayre pearls. For delectable and precious is the doctrine of the gospell, whereby men doe enter into the kingdome of God on euery side, or in euery quarter & age of the world.

2 And euery gate by him selfe was of one pearle, like as were the foundations of one precious stone euermore in their kindes. In token that the verytie of Christ, is whole perfect, & vnbroken in it selfe, lyke as is his cote without seame. A speciall commodyty is it in cities, to haue their gates strõg and bewtifull. And so is it in the kingdome of God, that they which open vnto righteousnesse, be more feruent in the truth and of a more sincere life thã the residue. For they shoulde be both the salte of the earth and lighte of the world. Though these gates be many, yet haue they but one entraunce, for eche one of them is but of one pearle.

But

But one mediatour is there betwene God and man, which is Jesus Christ. None maye come vnto the father but by hym onely. Alone is he the doze, the waye, the verytie, lyghte, & life.

3 And as concerning the cytie within the great strete thereof was as of pure golde, so fyne, kayze, and cleare all the bzyght shining glasse, ỹ maye be seene through without any maner of impediment oz dymnesse.

Thys strete is the large commynalty oz the sayntes, whom the father of heauen by his powermade of frowarde stones, the perfect childzen of Abzahã, whan he couched them here togyther in the verity of one christian fayth, & shall here after ioyne in such perfectiõ of loue as possible can not be dissolued.

4 Precious are they here through fayth in Christes bloud, and there shal they be pure both in loue and lyfe incozruptible. Oure reioyse (sayth saint Paule) is not in carnall wisdome, but in the greate grace of God, in singlenesse of hart, & in a sincere fayth. Your glozye are we, euen as you are ours also in ỹ day of our Lozd Jesus Christ.

¶ In this glorious citye sawe I no temple builded (saith John) for ỳ Lord God almighty, which is the eternall father, and the lambe Jesus Christe which is his eternall sonne is the holy, full and perfect temple therof. None outwarde priesthode, ceremonye, nor sacrifyce for sine cõmaundeth Christes doctrine to his congregation. The golden measure of his word, which diffyneth and iudgeth all thinges necessary therevnto, appointeth no such matter. For in no tẽples made wt stone dwelleth God, which wil be all in all. Only is required of them a sacrifice from the soule, which is the very temple of God. In his onely name shoulde the faithful sort, ther offer vp themselues. And therefore Christ appoynted Vespasian and Titus, to turne ouer the great temple of Hierusalem, and vtterly to destroy that priesthode, because we should put no trust in suche thinges, nor yet be addict or bound to places. A damnable inuencion is it of Antichrist that the suffragans halloweth the sinagogs, to bringe them into al kinds of superstition.

They

They constitute also a feastfull daye to the honour and worshipe therof, called the dedication, which is most abhominable wickednesse. Truthe it is ỹ after ỹ Apostles time ther were places appointed, where as the congregacion met together once in the weake, for ỹ hearinge of Gods word and for ỹ holy communion, and that was called the oratorie or house of praier. But that house was not exercysed nor conjured, crossed nor smered, blessed nor besprinkled wyth water. Neyther was there at that time anye aulter set vp in it, & anointed with oyle & creme, to offer any newe sacrifice vpon. Consider also that ỹ appoinmente of this bare house without aulter or images, was leste to mans ordinaunce without any expresse commaundement of Christ, that it should be thought of no reputacion. For in spirite and veritie wyll god only be worshiped. And for this cause after that Christ had dryuen the byers and sellers out of the temple, he commended none other temple vnto vs but his body, which he rayled vp in the daye of his resurection, to our behoue.

6 God therfore, is our temple and his Christ. In them ought we to do sacryfice, and in none other. In their faith should our workes, labours, & studies be grounded only, if we couet them to profit vs. Iohn for his time could see none other temple but this. The Lord of his tender mercye graunt vs to be Iohns in this behalfe. Iohn beheld also at the Angels demonstration, that this Citie had neither nede of Sunne nor Mone to minister light vnto it, as the olde Hierusalem had. Neither hath Christes congregation nede of mans naturall reason, nor yet of hys worldly wisdom, coniectures, nor practises, subtilties nor wiles, polices, nor witts, inuencions nor traditions. No, neither of their philosophy nor sophystrie, the decrees nor sentences of the great Lawyers & Schoolemen, which all is but darknesse and blindnesse.

8 For the brightnesse of God sheweth the light sufficient. His shining verytie, his pure gospell, and his vndefiled lawes, cleareth their vnderstandings. A lanterne to their fete is hys heauenly word. Only doth that clere-

nesse

nesse suffise them, whiche faith offereth vnto them.

9 Onely are they contented with the light they haue of the Lambe, which is the bright Sunne of rightuousnes. He is the Lamp, the Candle, and the flaming Creffet of this citie. None other admonisher haue they neede of, none other counseller nor teacher. Accursed holde they him that bringeth any other doctrine than his, though he were an Angell from heauen. For he is the only light of the world ỹ bright nesse euerlasting, the vndefiled myrrour of the maiestie of God and the Image of his infinite goodnesse. Whoso euer followeth him, can in no wise walke in the darknesse. The dayes wyll come (saith the Lorde in Hieremy) that a man shall not neede to teach his neighbour or brother for they shal know me frō the highest to the lowest. I shall plante my lawe in their inwarde partes, and write it in their hartes.

10 And the people of al maner of regions which are predestinate of God to be saued, shall walke in the clearnesse

of ỹ light. None other wisdome, helth, rightuousnesse, and redemption shall they seke, than they finde in him. Neither shal they care for Mary nor Jhon, rodes nor reliques, bedes, nor holy water, masses, nor merites. For so shall he shyne vpon them, and his glorie appere in them that the cloudes of Antichrist and his false prophits shal take no place. So liuely shall the rightuous ware in that faith of saluacion, that they shall become not only the children of clernesse, but also very lyghtes in the Lorde,

11 Moreouer vnto this heauenly light shall the myghty kynges of the earth bringe their glory, magnifycence, and honour, as did the wise men of ỹ East, which offred rewardes vnto Chryste. They shalbe conuerted from their erroures, to a sincer, beleue in the Lord, as were in the Apostles tyme Abagarus, Egippus, and Gundoforus. And since their dayes the mighty Emperour great Constātine, Jouinian, Theodosius and diuerse other. Yea, some were so feruent in that faith, that gladly they suffred death for it. Of whose

num-

number were here in Englande, saint Edmound, Oswalde, Ethelbert, Edwyne and Fremonde, with a greate sorte more in other Christian regions. All kinges (saith Dauid) shall worshipe him and all paganes shal do him seruyce. Amonge these are not they to be rekened, which leauing their kingdomes, hath made them selues monks and friers, or hath founded masses and monastaries to be praied for. For they neuer brought theire glorye to thys light. No more haue they done which hath enriched the cleargye, gluttinge them with possessiõs, and setting them vp in a glitteryng pompe. But rather haue they sought darknesse than light, blyndenesse than to be taught of god. Some haue thought them selues in our age clearly cõuerted to thys lyght. But rygbtly hath their iniquitie lyed vnto them. For nothynge haue they done lesse than broughte vnto Christe theyr glorye. Truthe it is that they haue discharged them selues of the Pope, and to some of hys sects.

They haue plucked downe shrynes and Images that receaued offeringes,

and

and dayly worshippings, with a fewe superstitions besides, but still bringing vp whelps of the same false generation, both bishops & priests. Stil haue they to this day, the same wicked rits and ceremonies that they had afore. And when thei should bring ani thing to a right christian order, according to Christes first institution, they cannot away with it. Great is the vengeance terrible heuy and fearefull the iudgement that abideth them.

12 And as concerning the great gates of this Citie, which are the true vnderstandings of the Lordes verities, they shall not be shut vp by day. Yidden shall they not be to them ý walke in this light. All that Christ hath receiued of his heauenly father leaueth he manyfest and plaine vnto his faithfull leuers. Not only openeth he their feble vnderstandings, but also sendeth them his spirit to deduce them into al godly knowledge.

13 For in that citie shal be no night. No doctrine of darknesse, nor fylthye mist of mens imaginations, can haue place where Christe is euer residente

and

and his verytie manifest. The nighte of infidelytie is cleane gone from thē, which hath obtained the euerlastinge day. The cloudes of filthy errours abideth not, where the true sunne hath alwaies dominion. The stronge powers of hel shall not be able to prevaile, where as faith is perfect and sure.

So goeth the Lorde before his true Israelits in this piller of fire, that the night is vnto them all one with the day. That is vnto other darkneſſe in parables, is vnto them the clere light and the euidentlye knowne misteries of Gods kingdome. In the common translation (that is dayly read in the Temple) it followeth, that they shall bring the glory and honour of the heithen into the same citie, which is not founde in the Græke. And by this is it signyfyed that the apostles and other godly preachers sins their time, conuerting the gentles, haue not only brought into the christian Churche by theyr preachings many of theyr philosophers whose glory hath bene their wisdome and learning, but also theyr princely potentates, whose honour

consisted

consisted in power, possessions, & magnificence. Of this sort was the chamberlaine of Quœne Cãdace, to whom Philip declared ỹ prophecie. So was Cornelius the noble Centurion, which was instructed and baptised of Peter. So were also Dionisius the Areopagite. Apollo of Alexandria, and Aquila the Italiane, with diuers other whom Paul conuerted in his progresse. And after theyr dayes were of this company Iustinus the martyr, Quadratus, Aristides, Tertullyane, Origyne, Cyrill, Basyle, John Crysostome, Augustyne, Hieronimie, with an infinite number els. So was Lucius the first Christian king of this region, Philippus the Emperour, with many other great gouernours, which both builded almes houses for the poore, and made other godly prouision els. This is the precious spoile they brought out of Egypt, and the fruite they haue planted in the Lords vyneyard. As Esaye prophesied, they enioyed the strẽgth of the paganes and tryumphed in theyr glory, but not in their superfluous toyes and vanities as do the Papistes.

14 For into this citie (saith the text) or congregation, which is from within & vnknowen to the world, shal nothing enter that is vncleane, or that after any sort defyleth. No righteousnesse of men, which is afore God, but as the cloth stayned with mēstrue. No tradicions, merytes, nor masses, apere they neuer so holye. For all that is done besides the prescriptes of his worde, is plaine abhomination and filthinesse.

None that is gelded or coacted to chastitie by papisticall vowes. None that is borne of a cōcubyne, or that maketh a new superstitious profession. No misbegotten Moabytes, and Ammonites betokening all sectes of perdicion, are allowed of the Lorde vnto this congregacion. Onely are they accepted for Citizens thereof, which are renewed in faith by the spirit of Jesus Christ.

15 Whatsoeuer it be that worketh abhominacion in vncommaunded worshippings, or maketh lyes in Hipocrisie, is clerely sequestred frō this vndefiled citie. The constrayned virginities of priests,

of prieſtes, which hath made ſo many Sodomytes, Confeſſion vnder a ſtole that hath bredde ſo many falſe-trayt-ors and theeues. The two horned order of Biſhops that hath hatched ſo many proud gluttõs and murther-ers. The anoynted prieſthode ỳ hath ſo many Idolatours. The vnholy pro-feſſion of monkes that hath brought forth ſo many ſtinking hypocrits, with ſuche other ſedes of the dinell, hath here no place at al. For nether whor-mongers, nor yet Idoll worſhipers, nor buggerers, nor Gomorreans, nor extortioners, nor couetuouſe brybers, nor dronkardes, nor blaſphemers of the Lordes word, nor cruel deſtroyers of innocentes can in any wiſe inherit the kingdome of God.

But they onely ſhal poſſeſſe that which are writen in the Lambs booke of lyfe, or that were predeſtinate ther vnto in Chriſt before the worlds con-ſtitution, to be holy and vnſpotted in his ſight. Theſe are they, whõ he hath a perpetuall remembrance, whom he hath ordained of goodnes, choſe of mer-cy, called by the Goſpell, iuſtified tho-

rugh

rough faith, & glorified in the perfourmaunce of hys commaundemẽts, that they shoulde be lyke fashioned to the shape of hys sonne. Though these of frailnesse offende many tymes (as the flesshe can doe none other) yet denye they not the verytie, they abhorre not ỹ scriptures. But after they haue fallen they repent frõ the hart, they sæke the remedyes, they hate their owne dædes, they call vnto Christ, they lament their chaunce, they honger and thyrst continually for the rightuousnesse of God, and such other like. Now as concerninge thys citye in the regeneration or Sabboth to come, all will be golde, precious stone, and pearle. Their glorye wyll bée perfect, their knowledge whole, and their iudgement in the spirite full. All wyll be there square, euen, and right, nothinge shalbe croked, rough, and frowarde. All wil be newe and precious, no maner of deformitie appearing in ỹ creaturs. The bewtie of ỹ citie will bée wonderfull, the lyght inestimable, the dwelling most quietous and pleasaunt. There shall we clerely beholde

howe myghtie, maruelous, hygh, bewtyfull, glorious, perfect, ſtronge, victorious, delectable, and ſwæt our redemer Jeſus Chryſt is wyth hys father and holy Ghoſt. Here haue wæ but a ſmall taſte thereof, but there, ſhall we bæ fully replenyſhed there wyth.

The xxii. Chapiter.

Styll doth thys Chapiter folowynge (whych is the laſte of thys Reuelacyon) proſecute the ſpirituall and heauenly commodities of thys Cytie, concluding wyth moſt excellent admonicions and Godly warninges.

The text.

1 And hee ſhevved me a pure ryuer. 2. of vvater of lyfe. 3. cleare as eryſtall. 4. proceedynge out of the ſeate of God, and of the lambe. 5, in the myddeſt of the ſtreate of it. 6. and of eyther ſyde of the tyuer. 7. vvas theyr vvoode of lyfe. 8. vvhych bare tvvelue maner of fruites. 9. and gaue fruite euerye moneth. 10. and the leaues of the vvoode ſerued. 11. to heale people vvith all.

The Commentary.

1 And

1 And the Angell (saith S. Johan) of gracious purpose of the Lord, which cõmoned with me al this time to bring me yet into a farder knowledge of his misteries shewed vnto me a most pure and commodious ryuer, whych was the wholesome water of lyfe. None other can I suppose thys ryuer to be by the serche of the scriptures, but the flowing veritie, ỹ worde of saluacion, or the effectuall doctryne of Christs holy spirit. That is the swēt flood of Eden which pleasaūtly floweth through Paradyse, & visiteth ỹ.iiii. quarters of the worlde. This is ỹ wholsome & dilectable water, which daily cōforteth & preserueth ỹ spirituall Hierusalem from all contagious maladies. This rūning flood with his ryuers on euery syde, reioyseth ỹ cytie of god which is the habitation of ỹ highest.

2 All full of quyckenesse is it, springing into ỹ lyfe euerlasting. Here is it the spirituall cōfort of gods children, ther shall it be ỹ vnestimable glory of ỹ saincts. To whō shal we go lord (saith Peter) but vnto thee? For onely hast thou the wordes of eternall lyfe.

3 So cleare is this water as ỹ pure cristall that is without spotte. Much farther from corruption is the sincere worde of God, than is the fine siluer that is vii. tymes tryed in ỹ fyre. The lawes of the Lorde are perfect and quickneth the soule, hys testimonies are true giuing wisedome to babes. His statutes are ryght reioysing the hart. His preceptes are pure giuing sight to the eyes. And hys iudgementes are all togither righteous.

4 The nature of this water is none other but euermore to clẽse, euermore to reuiue, & euermore to make whole and perfect. For onely doth it issewe from the magistie of God, it procedeth out from the sempiternall throne of ỹ father, and so floweth forth in the plẽteous haboundaunce of the lambe Jesus Christe and of his Godly spirite. With hym is the well of euerlasting lyfe. They that walke in his lyght shalbe frée from darkenesse for euer. They shall throughly enioye the haboundaunce of those thinges that his house is full of, and he shall giue them drynicke out of the ful flowing ryuer of

his

his eternall pleasures. I will powre cleare water vpon you (sayth the Lord in Ezechiell) and ye shalbe cleane frō all filthynesse. A new hart will I giue you. A new spirit will I plant in you, and so clense you from all your idoles. Reioyce with Hierusalem all you that loue hir, for ye shall sucke comforte out of hir brestes, and be satisfied. They that haue sowen in heauinesse, shall reape in perpetuall gladnesse. From the father and the sonne proceded the holy Ghost, as a clere cristall ryuer, neither created nor begotten, to refreshe this chosen citye. So that much more vnderstanding, lyght, and knowledge it hath, than had the olde Synagog of the Iewes which was therof but a shaddow. Yet is it incomparably farre from that shall be in the durable lyfe to come, being as yet thereto but a figure. For as witnesseth Paul, our knowledge is now vnperfect, and our prophecying vnperfect But whan that cometh which is perfect, then that which is vnperfect shall be done away. Here is it also to be cōsidred that the Lambe is equall with

God, they both hauing but one seate.

5 Moreouer in the middes of the golden stret of this beutifull citye, which comprehendeth the spirituall children of Abraham couched togither in the vnytie of one tryed fayth.

6 And vpon eyther sides of the swéet ryuer which are the .ii. Testamentes of the Lorde, was standing the moste dilectable trée of life Jesus Christ, that mediatour & father which giueth lyfe to the worlde. Out of the stocke of Abraham and Dauid sprang this trée after the flesshe, conceyued of the holy Ghost, & borne of Marie the virgine, which was also a golden stone of this stréte. Blessed arte thou (sayth Elizabeth) for thy beleues sake. For in thée is performed the full promise of the Lorde. This is that trée which was planted by the water side, & gaue forth fruite at his tyme appoynted. As the trée of life was sette in the middes of Paradyse at the beginninge, so is hée nowe spiritually grounded in the middest of his church, which is his gardē of pleasure. Behold (saith Christ) I am with you euery day vnto ỹ worlds end.

7 Marueyll

¶ Marueyll not that the tree is here called wood, for it is the custome and maner of the Hebrues to put the one for the other. Both is this tree in the myddest of the streete and also vpon eyther sydes of the ryuer. For both is Christ knowen of his faithfull multytude, and comprehended in the scriptures. Dauid acknowledged himselfe to be a pure stone of this golden streete, whan he sayd. My humble soule hath cleaued or fastened to the pauemente, thou quyckening me Lorde according to thy worde. So did kinge Ezechyas whan he was reuyued agayne. And so dyd Helias whan he vnder the Iuniper tree desired to dye, with many other moze. Betwene both testaments arose Christ, perfoming the olde, and begynning the new. He bordereth also to thys present day vpon them both, for both they beare large and plentuous witnesse of hym. Both the lawe and the Gospell, the Prophetes and Apostles, the Psalmes and all other scriptures, witnesseth throughly that he is ỹ promysed sæde, the sonne of ỹ lyuing God, & the sauiour of ỹ worlde.

8 If that soyle be fortunate which bryngeth forth fruites twyse in the yeare, most happye and blessed is the ground of this citie. For the liuing tree therof is neuer barren, bare, nor idle.
9 Not onely doth it beare .xii. maner fruites of inestimable wholesomnesse, betokening the vniuersall graces and giftes of the holy Ghoste, but also it giueth them forth euery moneth in the yeare, or euer more wyth out ceasing. Euery moneth hath there both his sõmer and hys wynter. Euery like time of them, which be of this congregation, hath here both his swete consolation in the spirite and also his hard persecution in the flesshe. Els is it not of Christs kingdom, which is the destroier of death, and ministreth lyfe at his pleasure. In this tree is the originall grounde of lyfe. Ye is the very lyfe of all them that liueth vnto God. In hym onely they consist, they moue, and they haue their continuall being. His branches are the holy Prophetes and Apostles, and the Euangilistes & Martyrs, wyth all other godly preachers and teachers, euermore grene & plea-

saunt

saunt in their conuersacio and doctrin. I am the true vyne (sayth he) and you are the braunches. He that abydeth in me and I in him, bringeth forth much fruite. Them sent Christ out as braunches, and spred wyth them the world ouer, to bringe forth fruite ỳ should not perishe. And that euery moneth, from age to age, and from tyme to tyme continually. For styll are the true beleuers fedde wyth the Apostls fruitefull doctrine, and shalbe to the ende of the worlde. Therewith are their soules refreshed, in their greate manyfolde sorowes and labours. A singuler comfort it is vnto them to consider Gods swete promyses, and to remember what a louinge father they haue of him through Iesus christ their onely mediatour and sauiour. Most habundauntly fele they thẽselues satysfied, when they are assertayned throughly by the scriptures, ỳ they are predestinate, called, saued, sanctified, and shalbe here after glorified by him. Where as contrarywyse, the desperate infidels are much discomforted, considring them selues blynded, con-

dewned, iudged, & reproued. Twelue are these fruites here called, which is a perfect and full complete number, comprehending the vniuersall graces of the spirite, contayned in all ỹ whole scriptures. As are ỹ feare of God ỹ pouertie of soule, the clennesse of hart, cõpassion vpon ỹ nedy, desyre of rightuousnesse, mercy, gentilnesse, quietnesse, sufferaunce, wysdom, vnderstanding, counsayll, perseuerraunce, knowledge, prudence, force, iustice, temperaũce, w̃ those ỹ Paule numbreth to ỹ Galathians, and innumerable vertues besides some expositours willeth this twelue to signifie ỹ none can be saued vnlesse he be of the xii. children of Israell in spirite, & so walke according to ỹ doctrine of Christes. xii. Apostles. But I am contented with that is sayd afore, being more agréeable to the text.

10 Such leaues had this wholsome trée as were for ỹ health of the people, good necessary, and medicinable. Such profitable wordes and promyses hath Christ, as are spirite and lyfe, power of saluation, and euerlastinge health. These leaues of hys can in no wyse

wyther

wyther away, and whatsoeuer he doth by them, it shall wonderfullly prosper. He sent forth hys wholsome worde (sayth Dauid) and so healed them. He delyuered them from all euyls wherewyth they were oppressed.

As these wordes are sincerely taught, the benefightes of our redempcion are brought into remembraunce.

So is the conscience quyeted, and ȳ harte made glad.

So reioyseth ȳ soule & giueth perpetuall thankes vnto God the father. So are the Gentyles throughlye made whole acknowledgynge Christe for theyr onely sauyour and redæmer.

Thus after Czechyell, are these fruites good to eate, and theyr leaues profitable for medicynes.

As the leaues are the beauty of a træ, and preserueth the fruite, so is the true preachinge of the Lordes veritie, the comelynesse of hys church and preseruacion of the same.

And not the oylynges, shauynges, and disguysynges, nor yet the Lordeshippes, myters, and masses.

A

A lyght thynge is the worde of god written or ſpoken, as is the leafe alſo of a tree. But if his ſpirite worketh in it, than is it a thyng moſte precious, effectuall, and ſtronge, compared of Chriſt to a muſtarde ſæde, which groweth into a greate tree. Aboue all thinges (ſayth Zorobabel) the veritie, is moſt ſtronge. For that is the Lords eternall will, which neuer ſhalbe altred.

The text.

1 And there ſhalbe no more curſe. 2. but the ſeate of God and the Lambe ſhalbe in it. 3. and hys ſeruauntes ſhall ſerue hym. 4 And they ſhall ſee hys face, 5. & his name ſhalbe in their foreheades. 6. And there ſhall be no nyght there. 7. and they neede no candell. 8. neyther lyght of the Sunne, 9. For the Lorde God giueth them lyght. 10. and they ſhall reygne for euermore.

The Commentary.

1 And as concerning the afore named cytie, or worthy congregation of the Lorde, the curſe that the earth had in the worke of Adam, ſhall clerely be taken

taken from it. Neuer moze frō hence-
forth shall therein be any thinge that
God is not pleased with. For Christ
hath redemed hir from the curse of ȳ
lawe, sustaining thereof the penaltie
to make hir innocent. So that nowe
there is no dampnation to them
whych are in Christ Jesu, folowing
the doctrine of the spirite, if painfull
aduersitie, losse of gwdes, detriment
of fame, syckenesse, persecution of bo-
dy, or any other troublous crosse hap-
peneth, it is euermoze for the best to
them that are faythfull. Perfectlye
shall these be taken awaye wyth all
the corrupte fruites of Adam in the
regeneration, whan to theyr glorye
both heauen and earth shalbe blessed,
all that is cursed throwen into the
lake of euerlasting fyre.
2 And for a moze sure token that
thys will be true, the hygh seate of
God the eternall father, and of the
Lambe Jesus Christ wyth the holy
Ghost, one Lorde almighty in thre
personages, shalbe contynually there
in. In the house of Jacob shall he
reygne euermoze and of hys kingdōe
shall

shall be none ende. Amonge them will he fixe hys dwelling place here, which loueth hym and obserueth his cõmaundementes, and there will he not be seperated from them, but be still their eternall God.

3 Moreouer as hys true seruauntes, here shall they worship hym in spirite and in veritie, and so serue hym in a sincere fayth perfourming such Godly workes as he hath prescribed vnto thẽ, and not such as mens fantasyes hath dreamed. They shall so mortyfie their olde man, destroying the body of sinne, that no longer shall he obeye the concupiscence, nor become a captyue seruaũt vnto wickednesse here. But nowe delyuered from sinne, they shall doe on a newe man which is rightly fashyoned of God, and so become his seruaũtes in rightuousnesse. And in ỹ world to come they shall serue him according to the knowledge that they shall haue than, which now is incomprehensible and vnspeakeable.

4 Hauinge the spirite of Christ, they shall here sée hys face of saluatien in the myrroure of fayth, whych is to

haue

haue knowledge of hys Godhede. And after thys lyke they shall beholde hym in glory, lyke as he is in dede, much more perfectly than dyd Jacob, which sawe hym face to face. Moreouer so shall these hys seruauntes respect his visage, that whatsoeuer they doe here in worde or in dede, they shall doe it with all godly feare, lowlynesse, and reuerence, alwayes thinkyng hym to beholde their dedes.

5 They shall also perceyue hys glorious name to be writtē in their foreheades, or regestred in their fayth, fēlyng the swetnesse therof to their saluacio. Besides ỹ not onely shall they cōfesse God w̄ their mouth, but also in their outward cōuersacio shal they dayly apere as hys faythfull seruauntes and childzen.

And as concernyng the glorious day, by that name than shall one knowe an other to be a frē cytizen of heauen. Consyder (sayth Saynt John) howe louyngly the Father doeth vse vs. Not onely here do we beare the name of hys childzen, but also there shall we be sure to bē his sonnes in dede.

6 No maner of night or darckneſſe of humayne doctryne, ſhall appere anye more in that cytie. But hauing Chriſt and his veritie, all vnprofitable doubtes, fantaſies, errours, lyes, and falſe myracles, ſhall theſe citizens deteſt here. And after this lyfe are no ſuche matters to be loked for, all things thē being clere and perfect. Though they ſome time were darkeneſſe, yet are they now lyght in the Lorde, and will walke ſtyll therein as ỹ children therof, tyll they come to the God of Gods in the euerlaſting Syon.

7 There ſhall they haue nēede of no randell or of wiſdome borowed of mē.

8 Nor yet of ỹ matteryall ſun which myniſtreth light to ỹ day, by whom is ment ỹ high ſience of philoſophers cōceiued of ỹ creaturs aboue wout faith. Thoſe forē lightes may his miniſteres wel vſe, but truely his church nedeth thē not hauing much better than they are of chriſt & of his Apoſtls. Very darck lights are they, wher his bright beāes once apereth, which is ỹ clere ſunne of rightuouſnes. Abhominable lyes & errours did he proue ỹ high learning of ỹ

Biſhopes

bishops & lawyers, as he doth yet their decrées & lawes, their schole, diuinitie and sentences, their ordinarie questions and quodlibetes.

9 All these stinking mistes set apart, the mercifull Lorde aboue, which is the omnypotent God, giueth them a light sufficient. His eternall sonne is vnto them suche a cleare shyning cresset, as no great blast can extinguishe, nor cloude with darke shadowe blemishe. Of moste tender mercy sent hée that day spring from aboue, to dyrecte their fæte here in the way of his peace.

10 And after thys laborous pilgrymage, in the sabboth of perpetual quiet shall hée lyghten them throughlye with his moste glorious presence, and with him shall they raigne for euer and euer in full felicitie and glory cõtinuing. In this life beginneth ỹ kingdome through fayth, but there shall it be perfourmed in the perfecte sight of the godhead. The proude raigne of tyrauntes is here but for a time, the lesse it is to be feared. The mæke raign of the righteous continueth for euer, the more it is to be sought for and desired.

The fruites that are here very harde and sower vnto them, shall there bee inestimable swéete, gentile, beautiful, perfecte, and pleasaunt, hauing theyr full rypenesse. No néede shall it be thã to run by sea and lande for the wysedome, power, and glory of Christ, for in that day shal they be with euery one present. Here haue they but little petie beames of ỹ light, very small drops of the water, and a smel of the fruites a farre of. Likelihodes, figures, & mysteries haue they only now of the beatitude to come. But there shall they be sure to haue them in full sight, tast, and sauer, and plentuously to be satisfied with them. Scarse is it here in cõparison to that it shal be there, as one droppe of water to the whole sea, or as an hãdful of sãd is to ỹ whole earth.

The texte.

1 And he sayd vnto me. 2. These sayings are faithfull and true 3. And the Lorde God, 4. of the holy Prophets, 5. sent his Angell to shew vnto his seruaunts, 6. the things which shortly must be fulfilled. 7. Beholde, I come shortly. 8. Happy is he that keepeth the saying, 9. of the prophecie of this booke.

The

The Commentary.

1 In the conclusion of these most wõderfull reuelations (saith saint Iohn) the Angell that communed with mee all this time (which was the very spirite of Christ) sayde thus vnto me hys poore exyled seruaunt.

2 It shall become no man to dispise these woordes, nor to reiecte these sayings, whome thou hast here seene and harde since the first beginning of thys reuelation. For they are most faythfull and true, sure and perfect, & shall without faile at their appoynted times in euery iote be fulfylled, for the true churches commoditie and profit. This is here spoken for the conseruation of the hygh mysteries of thys booke, least any false Antichrist hereafter (as many such hath bene in deede) should cõdempne them, deprsaue them, and as of none authoritie repoorte them. As the most deare treasures of God therfore, doth the holy Ghost here wrappe them vp togither, to preserue them vnder hys power, & setteth vnto them the seale of hys owne witnesse, ỳ they

shoulde euermore be taken for his. After this sort did the Prophets vse their prophecies, concluding alwayes, thus sayeth the Lorde of hostes. So did the Lord his selfe whan he sayde. Verely verely I say vnto you, we speake that we knowe. My doctrine is not myne, but his that sent mée. Of my selfe I speak not the wordes that I vtter. The father dwellyng in mée, performeth the workes. I am not come of my self, but he that sent me is true, with suche other lyke. Paule doth also name himselfe the Apostle of Jesus Christ. Not I commaunde this (sayth he) but the Lorde. The gospell that I preache, haue I learned of no man, but by the shewing of Jesus Christ. The Lorde that is blessed for euer knoweth that I lye not, and such like. So is the ende of this booke as was the begynnyng, sealed with many wonderfull & strong sentences of the Lorde, as his whole mynde, perfect will, and purposed decree, concernyng hys church hære in earth.

3 And the same Lorde God eternall (sayeth Christ vnto John) which hath diuersly

diuerſly afore tyme ſpoken in the holy Prophets and fathers, hath now laſte of all ſent the Angel of his euerlaſting couenaunt, by him to vtter the ſecrets of his mynde by whom he created the world. Him hath he hither dyrected, in theſe latter dayes of ỹ world to ſhewe cléerely vnto his true ſeruauntes (of whom thou arte in theſe dayes princypall) thoſe wonderfull things in myſterie, which muſt within ſhorte ſpace effectually come to paſſe and be fulfilled in déede. As the manyfolde perſecutions of his churche, & the proſperous raigne of the beaſt and his ſhorlings, with the glorious rayſe of the one, and dampnable fall of ỹ other. That whan troublous croſſes dee come, they may be the more ioyfully taken, cõſidering the tyme of them ſhort, & the reward of their ſufferaunce euerlaſting.

4 For none other cauſe is God héere called the Lord God of the Prophets, but that they haue through his ſpirite truly beleued in him, & the ſame ſpirit declared his mynde and pleaſure.

5 In the beginning of this reuelation was this Angell ſent vnto Iohn a-

lone, here is he sent also vnto his other seruauntes, in token that the Lord in Iohn respecteth his congregation.

6 The things that must shortly follow, are his iudgements in rewarding the righteous and condempning ỹ reprobates. For a thousande yeares are but as a day before him, & as the tyme that is in a maner past. Let euery man take hede (sayeth the Lorde) leaste I come vpon him vnlooked for. Let them watch in fayth, and pray in spirite and veritie, hauing theyr weddyng garmẽts, with the oyle of Christian loue in their lampes.

7 For beholde whan I shall come eyther to the particular ende of anye man, or to the latter iugdement, I will come sodainlye neyther the day nor yet the houre of my comming knowne afore, leaste men (as they are ill of nature) should dryue of till that daye to liue according to faith. Of this admonition may the faythfull sorte be glad, being here in aduersitie, considering their deliueraunce is at hande, & theyr crowne of immortalitie not farre of.

8 Happy is that man whatsoeuer he

be,

be, high or lowe, rich or poore, learned or vnlearned, that obserueth in his conuersation and lyfe, the godly sayings contayned in the prophecie of thys present booke.

9 Yea, blessed is he that so receyueth the premonishments thereof, that neyther false prophet can deceyue him, nor yet any cruell Antichrist with terrour dryue him from the righte vnderstanding and followyng of Christes pure doctrine. For neyther to dogges nor swine are they here lefte, to be neglected or disdayned, but vnto his faythful seruauntes to be reuerently followed and had in remembraunce.

The text.

1 I am Iohn, 2. which sawe these thinges, 3. and haerde them, 4. And vvhan I had hearde and seene them, 5. I fell dovvne to vvorshippe before the feete of the Angell, 6. vvhich shevved me these thinges. 7. And he sayde vnto me. 8. See thou doe it not, 9. For I am thy felovv seruaunt, 10. and the felovv seruaunt of thy brethen the Prophetes, 11. and of them vvhich keepe the sayinges of this booke. 12. Worship God.

The Commentary.

1 Consequently, because ye shall not suppose this matter lyght (sayth saint John) as many thinketh that whiche hath not the testimony of men, besides the authoritie of God, I Johan Boanerges, an earnest thunderer out of the gospell, & a stirrer vp mens hartes to the study of heauenly things. Yea a man knowne, not only to you Asianes, but also the whole Christianitie, for that Apostle whom Christ peculyarlye loued.

2 Euen I am the same selfe Johan, which haue both heard these wonderfull things with myne eares, and also haue sæne them through ỹ great goodnesse of my lord God with myne eyes, for your singular commoditie and profite.

3 None other matter doe I hære wryte vnto you, at the commaundement of Iesus Christ for your healthe and saluation, but such as I haue both heard and sæne for the same, beleue them if ye wil. In my other writings, as are my gospell and my fyrst Epistle, whervnto I neuer subscribed, ye haue throughly

thoroughly beleued mée. Giue no lesse credence now than vnto this, whervnto I subscribe my name. For so haue I done here, that ye should the rather beleue it, and receyue it as most wholesome doctrine of saluation. After thys sort did Paule adde his name to hys sayings, that they should be the more earnestly receyued.

4 And as concerning my parte, truly whan I had thus harde them & séene them, the wonderfull mysteryes of them so rauyshed my spirites, that I in a maner clearely forgate my selfe.

5 Yea, I was so farre from my right remembraunce for the vehemency of them, that I fell downe flatte to the grounde, prostrate before the fæte of the Angell, mynding to giue vnto him the whole homage of my soule, which is onely due vnto God that created my soule.

6 And what though this Angel which had thus opened vnto me all these wonderfull mysteries afore, where Iesus Christ him selfe (as I thought him no lesse in déede) yet sought I not to haue worshipped him in that similitude, cõ-

sidering also ỳ God will haue no part of his honour giuen to any other than vnto himselfe onely.

7 Wherefore he charitably admonished me of it, and sayd thus vnto me.

8 In any wise beware thou doe no such homage vnto me, which apere here to thée but a creature, least therby thou offende ỳ Lord god. For daunger may be in such case, though the intent bee godly, if any part thereof shoulde remayn to the creature, as thou knowest wel inough. Nothing maiest thou worshippe that thy outwarde syght offreth vnto thée, for in them hath fayth no place whych is a substaunce of things vnséene. And God hath taught thée to worshipe him in no creatures, neither in breade nor wyne, man nor angell, but in spirit and veritie onely, muche lesse than to worshippe the selfe creatures, or Idols in their stede, whych is much worse.

9 Though I be the sonne of God and sauiour of ỳ world, yet am I in this office but a creature, and thy fellow seruaunt. A sent messenger from God as thou art, an opener of his godly minde

and

and pleasure as thou art, to signifie ỹ vnto thee, which he wolde haue thee againe to signifie vnto his people.

10 And in this point am I not onely thy companion, or in this message ioyned fellowe with thee (for so well is it my reuelation as thyne) but also I am a lyke companion to thy former brethrē Ezechiell, Daniell, Zacary, and such other, which had the gyft of prophecie and were prophetes in deede, as thou art now doing lyke office with them thus vttering gods mind in misteries.

11 Yea, farthermore, I am a fellowe seruaunt likewise and a companiō together of all thē ỹ w̄ reuerence obserue the faithfull testymonies of this present booke or prophecy. In token wherof I toke the shappe of a seruaunt, I fulfylled the lawe, and was conuersāt among men.

12 Se thou worshippe not me therefore, but worship thy onely Lord god. For alone shouldest thou seke him and loue him, honour him and serue hym, prayse hym, and glorifie him. None other gods shalt thou haue in my sight, saith the eternall and omnipotēt Lord.

Obserue

Obserue the same rule in worshipping that I taught thee to obserue in prayer. Remember I taught thee not to pray vnto me whome thou seest, nor yet vnto any dead saint whome thou seest not, but vnto thy lorde God whom thou hast only in beleue, saying our father which arte in heauen. I tolde thee also that God was a spirite, and that he would only be sought in spirite, and in nothing that thou seest with thyne eyes. Therefore worship God & not me. Consider here (good reader) ỹ vngodly vyolence of the papistes, enforcing the simple multitude to worship a drye wafer cake, to knele vnto it, to holde vp their handes, to make theyr prayers to it, and to call it their God, making them to beleue that it is gods commaundement they shoulde so doe. Oh, abhominable Antichristes, Oh, filthie Balaamites, seeking your owne bellyes & glory to your confusiō. Way this place throughlye with the other scriptures, & be once ashamed of your beastly and blasphemous madnesse. Ye will peraduenture say, it is Christes body. But truly that is all false. For

thereof

thereof is no mutuall perticipation, where one eateth vp all. No shewyng is there of ỳ Lordes death til he come, where all is done in a forcen language and nothing vnderstanded. Christ breathed not vpon the bread with hw, hæ, haue at all, as you doe. He only toke it in his holy handes, and gaue thankes vnto God. The wordes of thankesgyuing he lefte not behinde him for you to cunger with, for he knew yée afore for subtile workers. He kept not that bread to him selfe, nor yet closed it vp in a bore as you doe. But he brake it and distributed it vnto other. In lyke case the disciples did neyther worship it nor him at that season. For if they had, he would haue forbidden it them, and haue taught the same self doctrine that he sheweth here vnto Johan. Only did they take it & eate it in his remẽbraunce, and that was his institution. And where as it is this vsed, there is both his body and bloud receiued. But otherwise not. The breade that was lefte of this consecration or breaking, which was so holy as the other, was neyther housed nor churched, bored

nor,

nor pired, but remayned there styll to the housholders, to be eatē of whom soeuer lusted. Neyther doth the diuinitie of your sentēcioners as of Thomas of Aquine, Dons, Dorbel, Guido, Baconthorp, and such other, appoynt therunto that kynde of honour that ye sufer the people to giue vnto it, but a far meaner honour called Hiperdulia. But you can wynke at such matters & sufer both them and your selues to go to the diuell for worldly lucer. Nothyng holdeth long with you, neither christes doctryne nor your owne. But that yer make now, ye marre to morowe. And that at one tyme is a lawe, at an other tyme shal be none at al. Such are your wauering wonders.

The Text.

1 And he sayde vnto me. 2. Seale not thy sayinges of the prophecy of this booke. 3. For the tyme is at hande. 4. He that doth euill, let hym doe euill styll. 5. and he whych is filthy, let him be filthy stil. 6, & he that is righteous let him be more righteous 7. & he that is holy let hym be more holy. 8, And beholde, I come shortly, 9, and my reward vvyth me &c. to giue euery man according as his dedes shalbe

11. I am Alpha and Omega, the beginning and the ende, 12. the fyrst and the last.

The Commentary.

1 Consequently the Angell (saith S. John) which was Jesus Christe, had these same sayings vnto me that here followeth.

2 Seale not (sayth he) ỹ godly wordes contayned in ỹ prophecy of this booke. Close thē not vp frō the sight of other. Hide them not from those which are desirous of knowledge. For profitable they are to the congregation of God, and most highly necessary to them that shalbe saued. For both shewe they throughly the dampnation of the wicked with remedies to auoyde it, and also the saluacion of ỹ righteous with meanes to obtayne it.

3 And thys is the cause why thou shalte not close them vp. The tyme is at hande.

The fulfyllyng of thē wyll shortelye appeare, and euidētly declare what they are in dede. In the meane season shall manye of theyr mysteryes bee open

vnto

vnto them ẏ are taught of God, though the vnfaithfull sorte knoweth nothyng what they meane. They ẏ haue Christes spirite, can in no necessary poynte be ignorannt. The cause why manye writers hath erred in expounding this reuelation, hath bene the ignorannce of other scriptures, the pleasing of prelates for dignitie and lucre, and moste of all the horrible blyndnesse of soule, which long hath continued in ẏ world among the fleshly Hypocrites.

4 And as concerning those beastlye belly gods, let them wallow in theyr mischiefes. He that is euil amōg them, or frowarde and obstinate against the veritie of God, let him worke euil vpon euill, abhomination vpon abhomynation, and murther vpon murther, til he bring vpon him self the vengeaūce of all innocent bloud which hath bene shead vpon earth, to his more dampnation without remedy.

5 Moreouer he that is filthy in hys conuersation, be it in the spirite or otherwyse, I will take my grace from him, for ẏ vtter contempt of my word, and he shall be still from thence forth

more

more execrable and filthy. He shall do wickednesse vpon wickednesse, Idolatry, vpon Idolatry, and whoredom vpon whoredome. Yea, where as he was before but an Idolatour in himselfe he shall become after that an Idolatour also in other, by prouokyng thē to the same, to hys double dampnatiō. And whereas he shuld paraduenture in ẏ world haue bene but a single whoremonger, he shalbe there an holy, spirituall, anoynted, shauen, shorne, priestly and mitered whoremonger, abusing euery mans wyfe, doughter, and seruaunt. And to make vp all to ẏ diuell, become a consecrate Sodomyte, offering hymselfe vp in dead sacrifices vnto Belphegor, for feare of breakynge hys vnuirgynall powe. Farther than all thys, he shall enter into such blindnesse of ẏ spirite, that he wyll thynke verely to do God an high pleasure whan he murthereth vp without mercy, hys innocent people which wyll not obey theyr execrable lawes, blessinges, absolutiōs, and other sorceries, for conscience sake. Consider in this the terrible and fearefull hand of the

Lorde towardes them that withholde hys truth in vnrighteousnesse, specially whã he hath giuẽ thẽ ouer & left thẽ to themselues. For they worke their owne dampnation, whan they thinke nothing lesse.

6 Contrary wyse consider hys exceadyng great mercy towardes them that are godly, whom he vpwardly afflicteth in hys lyfe, least they shoulde perysshe wyth the wycked. My pleasure is it (sayth he here) that the man whych is faythfull, righteous, and good, shall increase euer more therein, and so cõtynually be ryghteous. I shall so temper their hartes, that hath loue to my truth, that they shall loue it more and more. Yea, I shall so therin strengthen them, that for no persecution of tyrãtes shall they forsake it.

7 So will I order the matter amõg my electes, that he which is holy, pure, and perfect, leading a lyfe accordinge to my worde, he shall perseuer in it styll, and be perfect vnto the ende, that he maye inioye the crowne thereof. Neyther shall couetyng hypocrite nor yet peruertinge Antichryst, wyth all

their subtile charmes and ginnes, bée able to bringe them out of that way, which leadeth vnto lyfe. By this we may se that the veritie preached, christ is vnto som a falling, vnto some againe a rysing vp. Vnto som is his godly doctryne a swæt sauour vnto lyfe, & vnto some an ill sauour vnto death. The gospell is folyshnesse to them that shal perysshe, but vnto them that beléeue, it is such a power of god as bringeth saluation with it. The faithful by hearing it, wareth more godly. The vndyscrete hypocrites, contemneth the grace thereof. So that the one sort is thereby made better and increased in vertue, the other is made worse and foloweth all mischiefes. In him that hath fayth shall all other graces of the spirite habounde, and in him that hath it not, shall no gift of vertue arise to hys owles profit.

& Let mẽ take hede if they wil, & giue diligent watch & attẽdaunce, for truly (saith the Lorde) I will come sodenly and vnbe ware vpon ỹ vnfaithful, none other warninge giuen but this & such other in ỹ scriptures, take thẽ if they lust.

9 Necessary it is ỹ euery man walke accordyng to hys vocacyon, both prince and preacher. Lorde and commoner, merchande and artificer, For when I shall resort, be certayne and sure of it, my iust reward shall come wyth me, whych is both lyfe and death.

10 Let no mã recke otherwise to finde me thã a most rightuous iudge, rendering vnto euery one at ỹ day accordyng as his workes shal apeare & as his dēdes shal require of rightuousnes. Neither shal sufferages nor church buylding, pigrimage, nor masse rigin, holy orders nor yet assoiling, stande in any sted at ỹ day: only shal they finde mercy whych hath bene mercifull, all other perishing without mercy. No man shal there be rewarded for workes of mēs prescription, be they neuer so holy, but for that whych hath rysen of fayth in Gods worde onely. Neither shall they haue that of deseruinges, as worke preachers hath taught, but onely of grace & fauour for Christes bloud sake. For vnprofitable seruauntes are we of our selues, whan we haue done all that hath bene commaunded vs. No

better

better is our whole ryghtuousnesse, whan it is at the hyghest, than is the clothe that is stayned wyth menstrue, nor more pleasaunt vnto God, were it not for hym. Let no man thynke to be saued through deserving, no more than he is iustified of deserving. Onely is it the mercyfull fauour and free goodnesse of hym without our mangye merytes that shall saue vs. Not our good workes (sayth saynt Augustyne) but hys owne mære gyftes doth the Lorde crowne in vs.

11 This hath the Lord put here in ỹ ende as a briefe conclusion comprehẽdyng his whole mynde in this reuelation, concernyng the righteous, and vnrighteous. Beléeue this necessarye doctryne (sayth the Lorde Iesus christ) for I which haue tolde it here vnto you am vnder the mistery of Alpha & Omega the first and the last Græke letters, the originall beginning of all thinges, and perfet ende of the same. I am that mightie worde of god though I apere now in thys nature, in whom he created all, & by whō he shall performe & finish al to ỹ end they were created for.

12 I am the first, in that I am in one godhede equall with the Father and with the holy ghost. I am also the last in that I shall so continue world without ende. I am he before whom there was neuer any god, neyther shall ther be any after me. I am onely the Lord, for I am from euerlastinge. In token whereof I haue tolde you both thinges that are past and thinges yet to come. (Under this straunge Trope or similitude of Alpha and Omega (which is a common Allegory vsed of the Greekes) is alwayes to bee vnderstanded the eternall diuinitie in Christes manhode. Which is here (as are many other thynges els) ofte tymes repeated, of none other purpose, but as a moste necessarye cause to bee had in remembraunce.

The textus.

1 Blessed are they that doe. 2. his commaundementes, 3. that their power may be in the tree of lyfe. 4. and may enter in through the gates into the citie. 5. For without are dogges 6. and inchaunters, 7. and whoremongers, 8. and murtherers. 9. and idolators, 10. and who

so

soeuer loueth or maketh leasinges.

The Commentary.

1 From henceforth doth the Lorde chaunge the maner of his speakynge, representyng agayne the personage of an Angell or messenger.

Blessed are they (sayth he) or happy afore GOD, that of a sincere fayth and Godly mynde doe dylygentlye obserue hys most iuste cõmaundementes, whych is a very washyng of their defyled garmentes in the blonde of the Lambe.

For perfectly, pure, innocent, and cleane are they that walke faythfully accordyng to the preceptes of his heauenly doctrine.

Yea, doeinge on the armoure of lyght they are very clearenesse in the Lorde and the shynynge beawty of the worlde.

2 And as concernyng hys cõmaundemẽts, grœuous are they not, but swœt & pleasaũt, be setting hand to ỹ fulfilling of thẽ, which hath cõmaũded thẽ,

he miniſtering hys Godly ſpirite may make of hym that was afore vnwylling, a very willyng perſon, lyke as he dyd of Saule whan he chaunged hym into a Paule. Ye laying before their eyes the inestymable profite of the good thynges to come, wyll cauſe them to forget theſe corruptible pleaſures, and alwaies to labour for them.

3 Happy are they afore hande, that ſhall mynde to doe theſe thinges, that their power through a true beléeue may be in the trée of lyfe, wherby they may worke them and ſo haue fruite of their labours. For without that trée (by whome is ment the ſouiour of the world) they can doo nothing therunto. Without hys ſtrength, grace, & ſpirit, doubteleſſe they are al weake, wretched, and vnprofitable, haue they neuer ſo many holy deſeruings, which faithfully deſired, is neuer denyed them as all the ſcriptures recordeth.

4 Thys woulde bée ſought therefore, that they may thereby enter in peaceably, wout impedimẽt through ỹ clere gates of pearl afore mẽcioned, into ỹ pleſaũte citie or ỹ newly prepared

Hieruſalem

Hierusalem. By the which gates is none other signified here, but he alone, diuerslye opened by the Apostles doctryne. He is the onely portall of righteousnesse, and the straight way vnto lyfe, by whom they enter in from all quarters of the worlde. None other would Dauid acknowledge in all hys godly prayses, nor yet ỹ Apostle Paule in his manyfolde exhortations. Whatsoeuer they be that enter in by him, be without perill euermore, and shall haue the life euerlasting. Thus is a true beleue in him and his worde with a iust following of the same, a full doing of his commaundementes without any other traditions, ordinaunces, or ceremonies.

5 And whilest this chosen flocke are thus entring into this citie, the cruell dogges, which barke against the verytie, and teare the true seruauntes of God, are still remayning without, appeare they neuer so spirituall & holy.

6 So are the subtile sorcerers, which with their holy charmes and inchauntments, with their prophecies, reuelations, and false myracles, both blynde

the vnlearned gouernours and deceiuers the prophane Idiotish multitude, leading them both to the diuill.

7 So are the consecrate whoremongers, the defilers of all honestie, and breakers of all godly ordinaunces, as are in these dayes in the braggers out of Romish chastitie, ỳ bishops, priests, and religious, vnder the title of bows, mayntayning Sodome and Gomorre. & Lykewyse in the spightfull murtherers, that of mallice and mischiefe slea the godly preachers, and other pore innocent people for rebuking theyr corrupte customes are sequestred from thẽce for euer.

9 The superstitious Idolatours of all generations the moste execrable, as massemongers, head bablers, saint sékers, Image lighters, gadders to Cõpostell, Rome, Tryer, & Tholose, with all their straunge worshippinges not commaunded of God, shall haue no place there.

10 Briefly to conclude the whole, what people so euer they are that delighteth in fables, lyes, and errours, not regarding ỳ right meaning of the scrip-

ſcriptures, or what holy hypocrites ſo euer they be that with fained ſanctitie, deceyuable wonders, and falſe interpretations, blemiſheth the veritie of the Lordes, for the vpholding of their pryde, lechery, and lucre, ſhall enioye no fredome within this citie. Bee ye ſure of this (ſayth ſaint Paule in dyuers places) that no fornicatour, nor vncleane perſon, no couetous cloyner, deceiptfull hypocrite, lyer for aduaun-tage, filthy Idolatour, malicious murtherer, or ſuch other like, can haue any inheritaunce in the kingdom of Chriſt and God. No portion can they haue in thy lande of the liuing, that hath bene partakers with aduouterers & theues.

The Text.

1 Ieſus haue ſent myne Angell, to teſtifie vnto you theſe things in the congregatiō, 3. I am the roote and generation of Dauid, 4. and the bright morning ſtarre. 5. And the ſpirite and the bride ſay, 6. Come. 7. And let him that heareth ſay alſo, 8. Come. 9. And let hym that is a thyrſt come, 10. And let whoſoeuer will take, 11. freely of the water of lyfe.

The Commentary.

O Conſequently if ye couet (ſaith the Lord) to know ſurely from whēce this

doctri n

doctrine doeth come, and who is ỳ chief authoritie thereof be you throughly ascertayned, that I Jesus Christ ỳ sonne of the liuing God, haue directed forth myne Angell (which is the spirite of truth) or the holy ghost whom I promised to witnesse here manifestly vnto you, by my dere disciple John these wōderfull things hereafter to chaunce in the christian congregations.

2 Thinke not that the contentes of this booke are either of John, or yet of any other man that euer was here lyuing, for neyther hath he learned them of Prophet nor holy father, but by my onely reuelation or shewing (whiche am the eternall spouse of the church) hath he receiued them to their singular health and comforte.

3 And as cōcerning me without faile I am the originall rote, or grounde of saluation in Dauid after the word, and after the flesh I am of his stocke or generation. For in mee are fulfilled all promises of health that euer god made for that faythfull housholde. By mee had Dauid his beginning for I made him, and by me shall he and all other

true

true Israelites in him, haue for ever a glorious continuaunce, for I saued them in that flesh.

4 To all them which walke after Dauids fayth, am I ỳ bright morning starre of grace, remouing the filthye cloudes of errour. The shyning clearenesse of godly vnderstanding, finishing the darke night of ignoraunce. I bring with me the day of mercy, health, and rightuousnesse, and the Sabboth of full reconciliation to God. I giue light vnto them that sate in darkenesse, directing their fæte in ỳ path way of peace.

5 For my worde is spirite and veritie, resurrection and lyfe. And where as it shyneth in the hartes of mortall men, it maketh them the children of light. To sæke vnto this necessarye light, the eternall spirite of God, the holy Ghost, dayly moueth and prouoketh by many inwarde callings vpon, saying alwayes.

6 Come with a sincere fayth. Draw nygh vnto him, and be lightened, and your frayle consciences shall neuer be confounded. Resorte vnto him all you that are loaden, and he shall refreshe you.

you. The bryde or congregation of the Lorde thus taught, sturred, and prycked forewarde of his spirite sayth also in hyr heart euermore, with a feruent desyre. Oh, come my moste delectable spouse & lord Jesus Christ, my health, ioye, and sweetnesse. Apply that ỹ immortall glory of the chosen children of God, may be sene of all creatures, iniquitie cõdempned for euer. Accomplish the mariage appointed from ỹ worlds beginning. Permit ỹ prepared spouse with hir appoynted number to enter into thy eternall tabernacle of rest.

7 Moreouer (sayth the Lord) whatsoeuer they be that shall heare and beleue this prophecie, let them desire the consummation therof, and so conforme them selues vnto Christ & his church, saying also.

8 Come moste mercifull sauiour and redeemer and fulfill the godly promyses of this booke, to the eternall comforte of man. Make hast to the iudgement seat, for a full deliuerance of the whole chosen number, ỹ thy seruaunts may be where as thou art in perfecte glory and ioy.

9 Fynally,

9 Fynally, let him (sayth the Lorde) that in faith is a thirst, or that hath in him a desire to be saued, hast him selfe forewarde, and come also. Let hym onely beleue. For the plentuous fountaynes of the lyuyng waters mencioned afore, are withholden from no seruaunt of God. Nothing is denyed vnto him that asketh in fayth. In prayer are all spiritual commodities graũted.

10 Whosoeuer therfore hath a will conformable vnto Gods will, let hym take frely without price or payment, without satisfaction or merite, ỹ pleasaunt water of the lyfe for euer, refreshing hys soule in the plentuousnesse thereof.

11 Of grace and fauour is saluation in Christ layde forth. Onlye is here required but a will to seeke for it. Not that it shall so be deserued. For neyther is it of hym ỹ willeth, nor yet of him ỹ runneth. But ỹ gracious Lorde whiche calleth men to these waters, putteth into thē a stomake, thirst, & desire to couet them. Yea, he mynistreth strēgth to ỹ seeking of thē, least some of ỹ glory therof shuld remayn vnto their

deser-

deseruings, and not all to his mercy alone. Thus standeth the doctrine of our worke braggers voyde, which neither fedeth nor satisfieth, considering that not for our righteous doings, but alone for his owne mercyes sake hath he saued vs.

The text.

1 But I testifie vnto euery man that heareth the vvordes of prophecie of this booke, 2. if any man shall adde vnto these things, 3. God shall adde vnto him the plagues, 4. that are vvrittē in this booke, 5. And if any man shall myniſh of the vvordes of the booke of thys prophecie, 6. God shall take avvay hys parte out of the booke of life, 7. and out of the holy citie, 8. & from the things vvhich are vvritten in this booke, 9. He vvhich testifieth these things sayeth, 10. Yea, 11. I come quickly, 12. Amen, 13. Euē so, 14. come lord Iesus, 15. The grace of our Lorde Iesus, 16. be vvith you all 17. Amen.

The Commentary.

1 As my dutie is (sayeth saint Iohn) to premonish afore hande, I faithfully protest by this my present testimony, vnto all those men that shall hereafter receyue the wordes of this wonderful

prophe-

prophecy here written in thys booke, eyther by reading or hearing.

2 That if any of them shall presumptuously take vpon him to adde any thing therunto, in purpose to peruert the truth, or cõtrary to ỹ holy ghostes meaning, as Carpocras, Hebion, Cerinthus, and other antichristes hath done with the other scriptures.

3 Be certayn and sure of it, that the eternall god (from whom nothing can be hid) shal adde vnto him for so doing, the most terrible and woful plages regestred afore in thys worke.

4 That is to say, he shall sucker him to runne into moste dæpe errours, & giue him ouer for euer into the sinne against the holy ghost, wher vpon all other plages of dampnation dependeth. Ye shall put nothing (sayth the Lorde) vnto the worde that I haue giuen you, neither shall ye take any thing from it. But thou nothinge vnto his sayinges (sayth Salomõ) of thine owne imaginytion least he reproue thee for a dãpnable liar. Nothing is this against thẽ which by the other scriptures and histories doth expounde thys reuelacyon, to make it to theyr vnderstandynge

more playne. For than should Saynt Augustyne, saint Hierome, Isydorus, Beda, Rabanus, & dyuers other great pillars of the church be vnder these plages, for doeing that charitable office. So should also the doctrine of this boke be against it self in ỹ. xiii. chapter where as libertie is giuen to hym that hath wit, to count the number of the beast, & in other places els. But this is here spoken from them that corrupteth the text to mayntaine their blasphemious lyes for aduauntage, or that seeketh to blemish the right sence therof, least men should behold thē in their right colours, as ỹ wicked papists hath don euer since their begining, so drowning the authoritie & maiestie thereof.

5 Moreouer (sayth saynt John) if any mortall man shal presume to deminish the wordes contayned in the volume of this heauenly Prophecye, vnreuerently so controuling the wysdome of God.

6 The sayd omnypotent god, and reuenger of al vngodlinesse, shall clerely wype away his portion out of ỹ boke of lyfe so that he shalbe none of theyr

number,

number, whych are predestinated to the glory of his children.

7 Neyther shall such be alowed for citizens with ỹ saintes in the holy cõgregation of hys newe Hierusalem, nor yet be accepted for hys shousholde seruauntes enioying ỹ swẽt cõmodyties mencioned in thys bõke as pertayning to hys peculyar people.

8 Lyke as are the bewtyfull trẽe of lyfe wyth his manyfolde fruites and leaues of wholsomnesse, the swẽt running ryuer of the lyuing waters, and the holy citye sufficiently discribed afore with such other els. None that contendeth for a mastry (saith Paule) shalbe crowned, vnlesse hẽ contende lawfully. Arrius toke away from the tenth of John this setence, I & ỹ father are one. Photinus added this clause to ỹ gospell as a voyce frõ the father, I giue vnto Jesu his original of Mary And both their intẽtes were to destroy our faith concerning christs godhede, lyke as the papystes doth also our iustificacyon in hys bloude, vnlesse we haue theyr lowsie masses & merites. A lyke adiuratiõ to this, hath Hirenеus

in the ende of his octonarie, requiring al them ỹ shal coppy out ỹ booke, to do it truly as they will aunswers it bẽfore god their righteous iudge. In like case doth saint Hierome before ỹ abreuiaciõs of Eusebius chronicle cõmaũd, that in anye wyse the veritie therof be dilygently reserued. So doth also Cyrillus ỹ Grẽke in ỹ preface of his prophecy vnto Ioachim Abbas, desiring ỹ writings therof in no case to be corrupted of il writers, wt diuers other

9 In confirmatiõ of ỹ I haue sayd afore (saith S. John) the eternall son of god which hath ratified these former things wt his mighty word, saith here also as one subscribing to it.

10 Yea, it is so, or els thus. Like as ỹ hast said (John) shal these blasphemers here after finde it, ỹ presumeth eyther to adde, or to diminish frõ these scriptures for any carnall purpose.

11 And to performe ỹ promyse of thyne I wyll not long tarry. I come by & by, to reward ỹ wicked wt swift dampnatiõ, for not beleuing ỹ truth. For nowe are ỹ last dayes, ỹ endes of ỹ worlde, yea, the very laste houre.

Readye

Ready is the Lord (sayth saint Peter) to iudge the quicke and dead, and the ende of all things is at hande.

12 Saint John hearing this of hys mercifull Lorde and sauiour lifte vp his heade and handes towardes heauen, & as one desirous of the performaunce of Gods appoynted will, and of the full deliuerance of the faythfull, he sayde, Amen. Or be it fulfilled in effect. For that is the thing which my soule dayly desireth and inwardly coueteth, to the full manifestation of thy glorious kingdome.

13 Consequently, in the voyce of the whole congregation cryeth John, as did Symeon ỹ iust. Yea, euen so might it be, as thou hast here promised, that thou mightest come out of hande.

14 Oh, come most mercifull redemer & gracious Lord Jesu Christ, to iudge the vniuersall worlde. Come, come, o, hie thee hether apace, to seperate the wheate from the chaffe, and ỹ lambes from the Goates, so bringing them into thy eternall tabernacle. Wo is mee that my banishmēt endureth so long, I dwelling in the tabernacles of the

ſorowfull. My ſoule hath a thurſtie deſire for God the fountaine of lyfe. Oh, whan ſhall I come and beholde hys face? Lyke are we to thoſe faythfull ſeruaunts, which wayte for the return of their Lorde from the wedding, very ready to open at his knocking.

15 The grace of our merciſull Lorde Jeſus Chriſt (ſayth ſaynct John) wherby commeth ſaluation to them ỳ truly beléeueth, bée with you all, ſo many as are of that godlye expectation and deſire.

16 For the fauour, mercy, and acceptation of God ỳ father, through his bleſſed death, euermore preſerue you in the vnitie of his godly ſpirite, that yée may hereafter in this holye citie, bée partakers of his glorious heritage in the worlde to come.

17 Let all them ſay Amen vnto this, which myndeth the glory of the Lorde vnfaynedly. So be it.

A con-

A conclusion of the vvhole vvorke.

HEre hast thou good christian reader, to thy soules consolation, from the eternall Trinitie, ỳ Father, the Sonne & the holy Ghost, three distincte persons in one euerlasting godhead, the vniuersall estate of the church from Christes ascencion to the ende of the world, in wonderfull mysteries discrybed, & directed vnto thee of him, by the most holy Apostle and Euangelist Saint Iohn. Wherein it is fully by all due circumstances manifested of the sayde holy Ghost, what the innocent Christian church is, with all hir iustifications & blessings, to the singular comforte of the Lords true electes, and what the proude Synagoge of Antichrist is, with hyr filthy superstitions and plagues, to their forewarning also. This is specially done here of the sayde holy ghost, ỳ no true beleuer should professe him selfe a citizen of this wretched world with Cain, Nemroth, & other reprobate vessels, at the execrable doctrine of men, but at the pure voyce of God with Abell and Abraham, to seeke for that heauenly heritage which is purchased for them in Christes bloud. Marke heere the condition of Iohn being in most paynefull exile, for he in misterie through all this booke representeth euery godly beleuer. By this shall ye well knowe in this reuelation the one church from the other, for the one is mayntayned by the onely preaching of Gods pure worde, the other by all kyndes of Iewishe ceremonyes and heathenish

theniſh ſuperſtitions. And by this they alſo differ, that Chriſt wold haue all of loue, Antichriſt of tyrannous conſtraint, as euidently appeareth in Mahomete and the Pope. For that only cauſe are many neceſſary thynges here written in myſterie, that they ſhould be hid from the worldly wyſe Hypocrites, and that ỹ iuſt or Gods meeke ſpirited ſeruaũts, ſhould aſke them of their Lorde in fayth and prayer. In the which dayly prayer. is that moſt worthy miniſter of God, Kyng Henry the eight afore all other to thee remembred, which hath ſo ſore wounded the beaſt, that he may before his departure, or Prynce Edwarde after him, throw all his ſuperſticions into the bottomleſſe lake agayne (frõ whence they haue commen) to ỹ comforte of his people. The grace and peace dyrected from God the Father & his Son Jeſus Chriſt, with the holy Ghoſt, in ỹ beginning of this reuelatyon be vnto all them which vnfaynedly loue hys veritie.

Amen.

¶ *Printed at London by*

Thomas Eaſt.